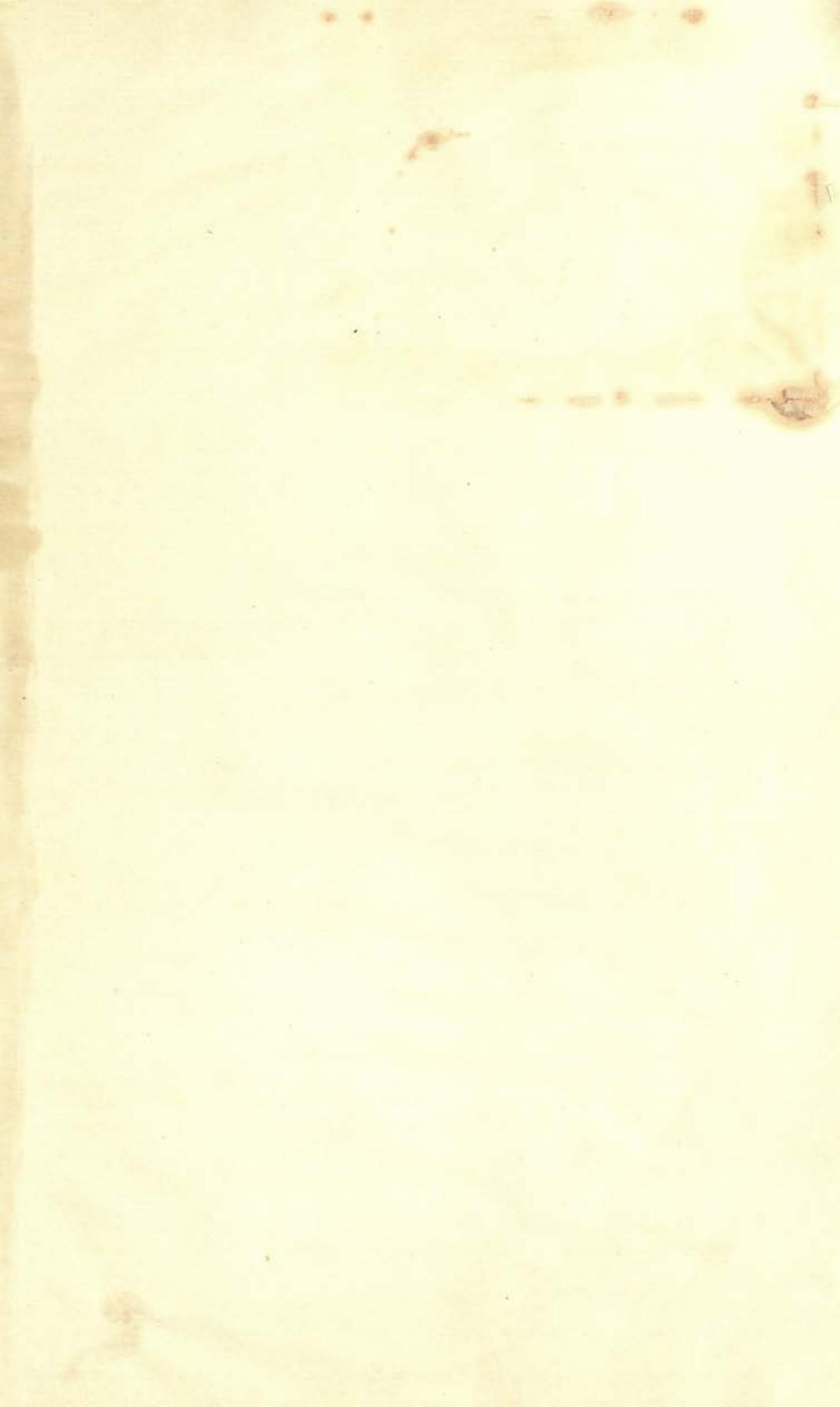


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ANNUAL REPORT

OF THE

mysore archaeologicaL
DEPARTMENT

FOR THE YEAR 1928

WITH THE GOVERNMENT REVIEW THEREON

22772



BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1929

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11384-96—Uni. 360-28-2, dated 2nd May 1929.

Report on the working of the Archaeological Department for the year 1927-28.

Reviews the—

READ—

Report on the working of the Archaeological Department for the year 1927-28, received from the Registrar, Mysore University, with his letter No. 15098-9, dated the 23rd January 1929.

ORDER No. D. 11384-96—UNI. 360-28-2, DATED 2ND MAY 1929.

1. Recorded.

2. The Director and his staff toured in parts of the Districts of Mysore, Hassan, Kolar, Shimoga and Chitaldrug, partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts. A detailed survey of monuments was made during the year in parts of Davangere, Sagar, Shikarpur and Chikmagalur Taluks. The most noteworthy monuments discovered are two temples situated in the heart of a forest near Nadkalsi in the Sagar Taluk. These temples which are reported to be in a very good state of preservation are said to be very fine examples of the Hoysala style of architecture, a type rarely found in the Malnad parts. The minor repairs which are reported to be necessary should be executed very early. While reviewing the last year's report, Government drew the attention of the Deputy Commissioner of Tumkur to the necessity for the proper maintenance of the temples at Kaidala by an effective administration of the temple lands; but no report has yet been received in the matter as yet. This should be attended to.

3. The total number of records collected during the year was 113 and included 11 copper plate grants and 3 sannads, the rest being stone inscriptions. In the closing months of the year under report, i.e., between the 9th May and 9th June 1928, preliminary work of excavation on the ancient site of Chandravalli near the town of Chitaldrug was begun and carried on under the supervision of Professor M. H. Krishna Iyengar, M.A., D.Litt., (London) at a cost of Rs. 1,000, from the funds of the Archaeological Department. It is gratifying to note that this step resulted in some interesting finds, among other things, of coins belonging to the Satavahana and later dynasties. It is hoped that further excavations on the site will result in even more interesting discoveries throwing light on the history of this ancient period. The detailed report promised on these finds will be awaited with interest.

New facts stated to have been gleaned during the year are:—

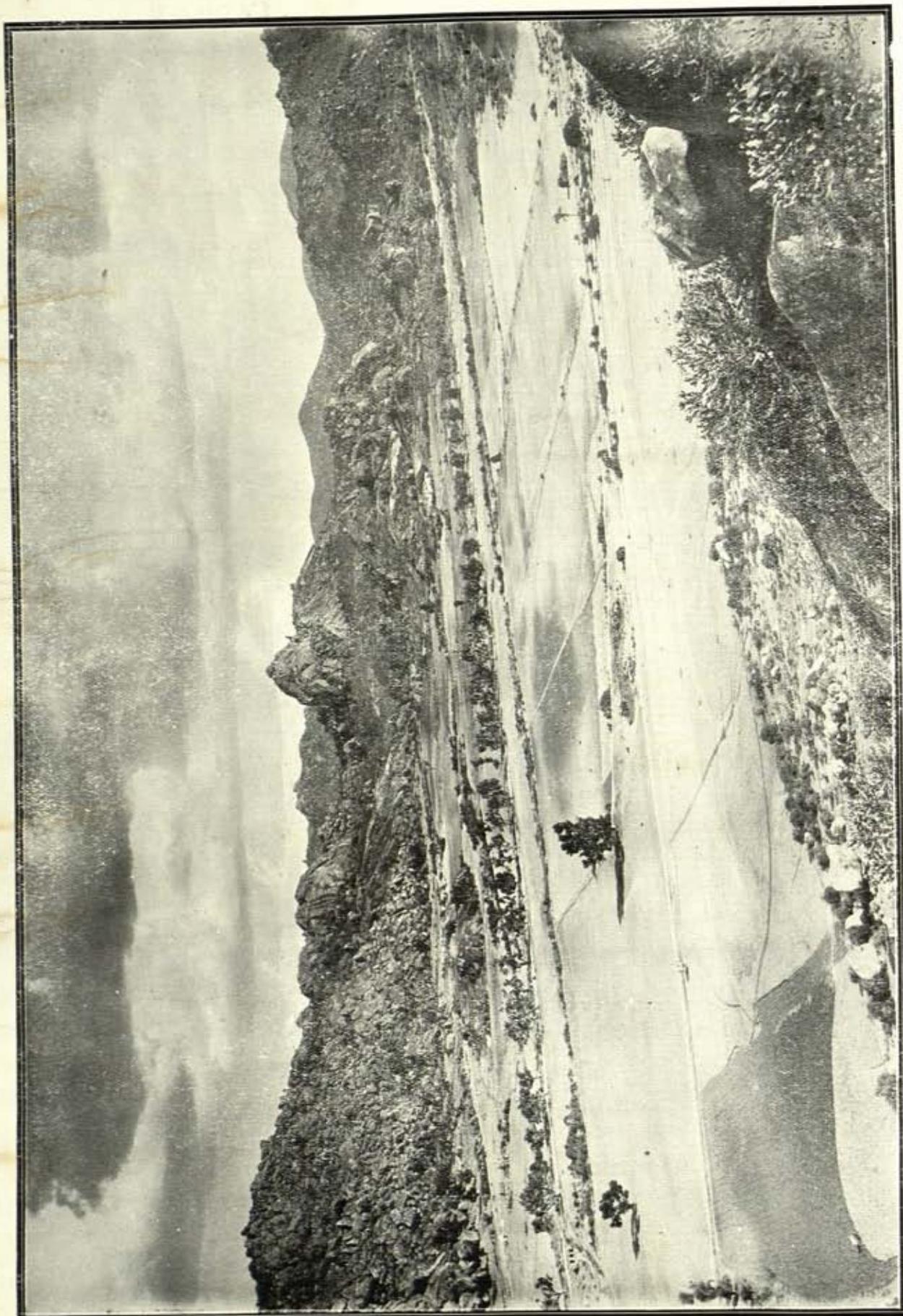
1. Confirmation of the rule of the Satavahanas and the Chatus over Mysore, both by archaeological finds unearthed by excavating on the Chandravalli Site and by the application of the linguistic test noticed in the report.

2. The outbreak of a war between the Keladi and Kalasa chiefs, and the spoliation of the Sringeri Mutt by the latter.

R. RANGA RAO,
Offg. Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Consulting Architect to Government.
The Deputy Commissioners of Districts.

PLATE I.



VIEW OF CHANDRAVALLI VALLEY FROM CHOLAGUDDA, CHITALDRUG.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1928.

—:o:—

TOURS, EXCAVATION, AND EXPLORATION.

1. The Director and the staff made tours in parts of the districts of Mysore, Hassan, Kolar, Shimoga, and Chitaldrug partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts.

Since the acquisition of the Chandravalli site referred to in the Report for 1925, it was under contemplation to undertake the work of Excavation of the site following systematic plan. It was found possible to take up this work during the close of the year under report.

2. The ancient site of Chandravalli is situated in a triangular valley about two miles from the modern town of Chitradurga. (Chitaldroog).

Chandravalli Site. It is surrounded on the East, South and West by a range of hills of varying heights while on the North it is open, facing a hill called Chōlaragudda which is situated about a mile away.

The local people have the tradition that a great city was situated in the now uninhabited valley and that the city was destroyed by a Brahma Rakshasa who came to dwell in the place. Similar weird stories are told of some mysterious creatures guarding the wealth buried in the site.

When a new water-course was opened, south to north, through the site by the Government of Mysore about 80 years ago, several lead coins were discovered and picked up. Ever since, tourists and treasure-seekers have searched the water-course after every heavy shower of rain and collected coins, pottery and other antiquities.

In the year 1908, the Director-General of Archaeology in India asked the Mysore Government for information about the site. Mr. R. Narasimhachar, officer in charge of Archaeological Researches in Mysore at that time, sank a few pits near the water-course, collected some antiquities and published a short note about them in the Mysore Archaeological report for that year. The question of acquiring the site from private owners for the Archaeological Department was next taken up and a large portion of the site was acquired two years ago. During the current year a preliminary work on the site was begun and carried on under the supervision of Prof. M. H. Krishna Iyengar, M.A., D.Lit., (London), at a cost of Rs. 1,000 from the funds of the Archaeological Department. This season's work was conducted between the 9th of May and the 9th of June and was stopped owing to the exhaustion of funds and the out-break of the monsoon.

The actual work was done in three stages. First, a close study was made of the surface of the site and the general study of its neighbouring rocks, hills and valleys. A regular plane table survey of the whole Valley was made and a plan is in the course of preparation. Secondly a number of pits were sunk and four definite spots were selected and excavated. Some bricks and tiles, pottery, bones, coins and other articles were found in the excavated areas and were carefully collected. Those things together

with the plans, drawings, sketches, impressions of inscriptions and photographs prepared on the spot are now being studied. A detailed report will be issued later on.

The find unearthed by excavation contains some coins belonging to the period of the Sātavāhanas and some to the later kings of Duṭu and Chuṭu dynasties of the second and third centuries A.D.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

3. Detailed Monumental Survey was made during the year in parts of the Taluks of Davangere, Sagar and Shikarpur and Chikmagalur and the following places were visited :—Bhānuvalli in Harihar Sub-taluk; Ānekonda, Bētūr and Nirthadi in Davangere taluk; Chiṭṭur in Sorab Taluk; Ikkēri, Keladi and Nāḍkalasi in Sagar taluk; Kūduvalli in Chikmagalur taluk.

4. About 8 miles to the South of Harihar, the Village Bhānuvalli called Lakshmi-nārāyaṇapura in the inscription found on the spot contains a ruined temple of Lakshmi Nārāyaṇa. Of the original

temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* only the *garbhagriha* is standing, the rest of the building being only traceable by the foundation still discernible. The *sukhanasi* has been rebuilt recently with mud roof. The image of Lakshmi Nārāyaṇa, is, however, a very big one, its total height including pedestal and prabhavali being about 8 feet. The image is sitting with Lakshmi on his lap and holds discus and mace in the two upper hands. The lower right hand holds a conch while the lower left goes round the waist of Lakshmi. The image has got ear-rings (makarakundala) in its ears and the image of Garuḍa is carved on the pedestal.

5. Is a small village about a mile from the Davangere town. It contains a good Hoysala temple dedicated to Iśvara called Jagatēśvara in the inscription dated 1143 A.D. (Davangere, 4, E. C. XI).

The inscription stone is still standing. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *porch* consisting of two *Ankanas*. There are two niches, one on either side of the *sukhanasi* door way which contain figures of *Shanmukha* and a goddess. There is a cell on either side of the *navaranga*, the right one being quite open whereas the left one has a doorway. Both of them are empty.

The central ceiling has the figure of Siva in dancing posture in the centre and *Ashtadikpālakas* at the eight cardinal points. One peculiarity here is that in the central flowers of other ceilings *Ashtadikpālakas* are carved.

The front *ankana* of the porch has Tāṇḍavēśvara figure surrounded by petals of flowers. An inscription (Davangere 7, E. C. XI) is carved above the figure stating that it is the work of Abhinava-hasta-Veḍegam, son of Rūvāri Bāhōja.

The second *ankana* has the figure of Indra seated on an elephant with figures in dancing posture surrounding it.

On a stone railing to the left of the main entrance there is an inscription “Rūvāri Bāhōjana putram Barvōja, Sarasvati, Gaṇadāsi,” between two figures.

In front of the temple there is a shrine containing a Bull facing the God and behind the bull there is a small shrine containing linga.

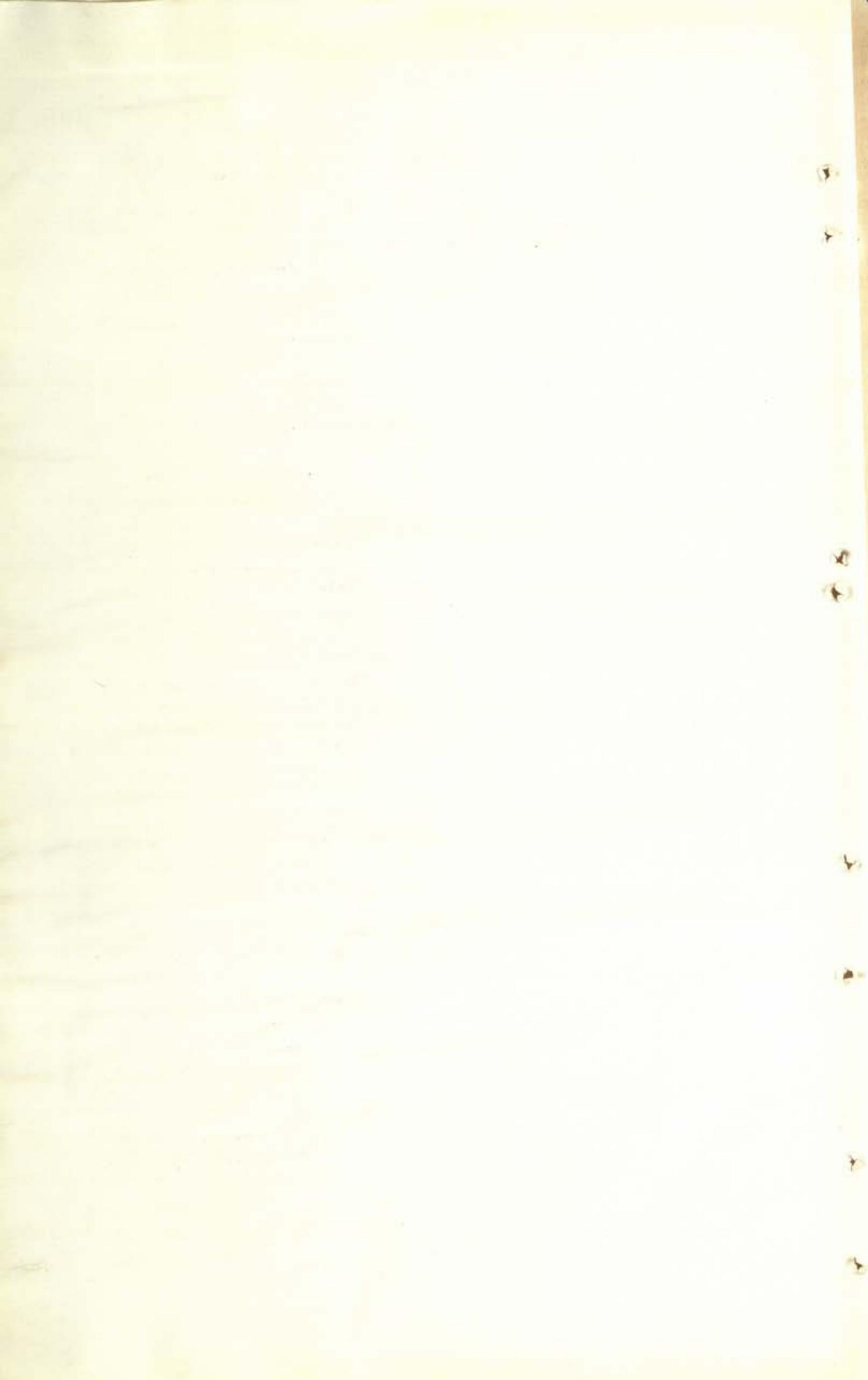
Only the interior of the temple is intact while the outer wall has fallen away. A thick low wall in mud is recently built all round. The temple has not been kept clean. All sorts of rubbish are heaped in the *navaranga* and in the side cells. The Patel was warned not to allow such things in future.



INTERIOR VIEW OF ISVARA TEMPLE AT ANEKONDA.



SOUTH VIEW OF LAKSHMIDEVI TEMPLE AT HARIHAR.



An inscription at the spot (Davangere 5, E. C. XI), dated 1116 A.D. mentions the grant of an endowment probably to this temple by Sôvaladêvi.

6. Is a village a mile further away from Ānekonda. There are 3 temples in the village ; Kâlabhairava and Kallêsvara temples outside and Basava temple inside. There are several Viragals and inscriptions in the Village mentioning the names of Vimuktêsvara, Râmeśvara, Siddheśvara and Sarpêśvara. It has not been possible to identify these gods.

The Kâlabhairava temple consists of a garbhagriha, *navaranga* and a porch. Only the central ceiling of the *navaranga* is deep, others are all flat and uncarved. There are perforated panels on either side of the *garbhagriha* doorway. The *Kâlabhairava* image is about four feet high. The whole of the outer wall has fallen now and is covered up by a mound of earth. An inscription (Davanagere 6, E. C. XI) refers to this temple and is dated Saka year 1091.

The Basava temple is a modern structure built only in the year A.D. 1916.

The Kallêsvara temple seems to be the oldest of all. It is situated about a furlong from the village and to the north of it. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a *mukhamantapa* of 12 *ankanas*. The central ceiling of the *navaranga* has an image of Natarâja in the centre surrounded by *Ashṭadikpâlakas*. Images of Sarasvati, Shaṇmukha, Nârâyana, and Nâgakanyakâ are kept in the *Navaranga*. The *Mukhamantapa* is coming down and the whole structure is in utter ruins. Trees have grown and are causing damage to the Gopura which is however, so far, intact.

The deity is being worshipped daily. The temple has no endowment.

7. Is a village in the same taluk, situated on the border of the boundary between Davangere and Chitaldrug taluks. There is a fine temple constructed in the Dravidian style in the village, dedicated to Sri Ranganâtha. The temple consists of a *garbhagriha*, *sukhanasi*, a *navaranga* and two small shrines on either side of the *navaranga* attached to the *sukhanasi*. There is an open *mukhamantapa* with pials on either side of the entrance on the East and there are porches on the North and on the South.

The central pillars of the *navaranga* are square and tapering to the top and have figures carved on all the sides. The pillars of the *mukhamantapa* are also square and composite ; the two middle ones contain figures of Yalis and riders and the two outer ones have small pilasters.

The central ceiling is deep with a pendant supported by four parrots. The Gopura is lofty and completely in stone unlike most other Gopuras in this style of Architecture. In front of the *Mukhamantapa* there is a railing in stone with square uprights and octagon horizontal bars and in front of the porches some Tôranas are standing supported by carved pillars. By the side of the North porch an inscription stone (Davangere 164, E. C. XI), is standing dated Saka year 1619 which states that there was originally here a temple dedicated to Ahôbala Nârasimha, that it was destroyed by Aurangzeb's army and that this was rebuilt by the Chitaldrug chiefs. Accordingly the present image of Ranganâtha seems to be a later introduction. The pedestal in the *garbhagriha* goes to support this theory, in as much as it looks much older than the image and is far too broad for the image now standing. The left portion of the same now vacant seems to have been prepared to receive a second figure, probably, the image of Lakshmi.

The present image is in a standing posture and it holds discus and conch in the two upper hands, the lower ones being in the *Abhaya* and *Varada* poses. A figure of

Krishna holding a ball of butter in hand is carved on the lintel of the *sukhanasi* doorway.

The image of a goddess is kept in the room to the right of the *sukhanasi* doorway and it is in sitting posture holding lotuses in the two upper hands, the lower ones being in the Abhaya and Varada poses.

In the room to the left of the *sukhanasi* doorway there are 12 images of Alwars, and one of Vishnu. Three pairs of *Bhaktavigraha* (devotees) are carved with folded hands in the 3 central pillars of the *navaranga*.

The outer wall of the *garbhagriha* has carved figures all round. Elephants in various poses are carved at the bottom of the basement. Below the basement moulding horses and warriors are carved. In the panel next higher up, women engaged in the play called *Kolata* are carved and just below the top cornice, figures illustrating some episodes of the Ramayana are carved.

On the whole, the temple though comparatively modern, belonging to the 17th century, is interesting and is worthy of preservation.

8. Is situated in Sorab Taluk about seven miles from Shiralkoppa. There are four temples in the village dedicated to Durgâ, Anjanâya, Chittur. Nârâyâna and Iśvara. The first two are tiled structures.

The third is a small shrine situated on a mound completely in ruins. The only temple worth noticing in the village is the Iśvara temple which consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a small porch. The *sukhanasi* doorway has perforated panels on either side of the opening. There are 8 niches in the *navaranga* three of which are empty. In the remaining ones there are images of Saptamâtrikâ, Gaṇapati and Mahishâsuramardini, with a Vishnu image holding conch and discus in the two upper hands and lotus and mace in the two lower ones. The pillars of the Porch are sixteen-sided while those in the *navaranga* are of the usual round shape. A small piece of stone with seated figures of a man and a woman with folded hands carved on it has been placed in one of the empty niches. This is apparently part of an inscription stone as a few illegible lines of inscription can be seen underneath the carving.

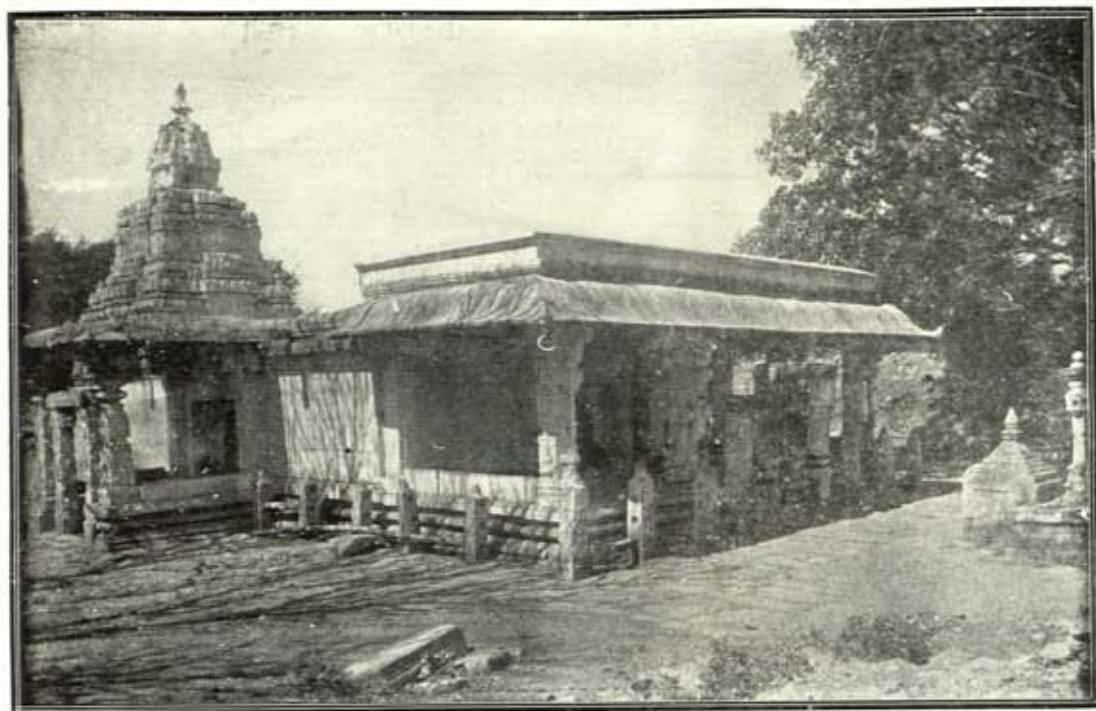
The deity is called Râmanâthâśvara in the inscription carved on the pillars of the *navaranga*.

The Gopura is an ordinary one in stone with no carvings or ornamentation.

9. The most important discovery of the year are the two very beautiful Hoysala temples situated in the heart of a forest near Nâdkalsi in the Nadkalasi. Sagar taluk. One of them is slightly bigger than the other.

Both of these face the East and stand at a distance of about 30 feet from each other. The bigger temple consists of a *garbhagriha*, a *sukhanasi*, and a *mukhamantapa* and is dedicated to Mallikârjuna. There are four niches inside the temple. There are the images of Saptamâtrikas, Gaṇapati and Mahishâsuramardini in three of the niches whereas the fourth is empty. But in this niche is kept a small image of a god with 4 hands. The two upper hands hold a bow and goad ; the right lower hand has an arrow while the fourth hand is taken round the neck of his consort who stands by the side. A figure of a horse completely harnessed is carved behind the image. The significance of this carving cannot be made out. Probably the God is Umâmaheśvara. There is some inscription underneath and it is very much worn out.

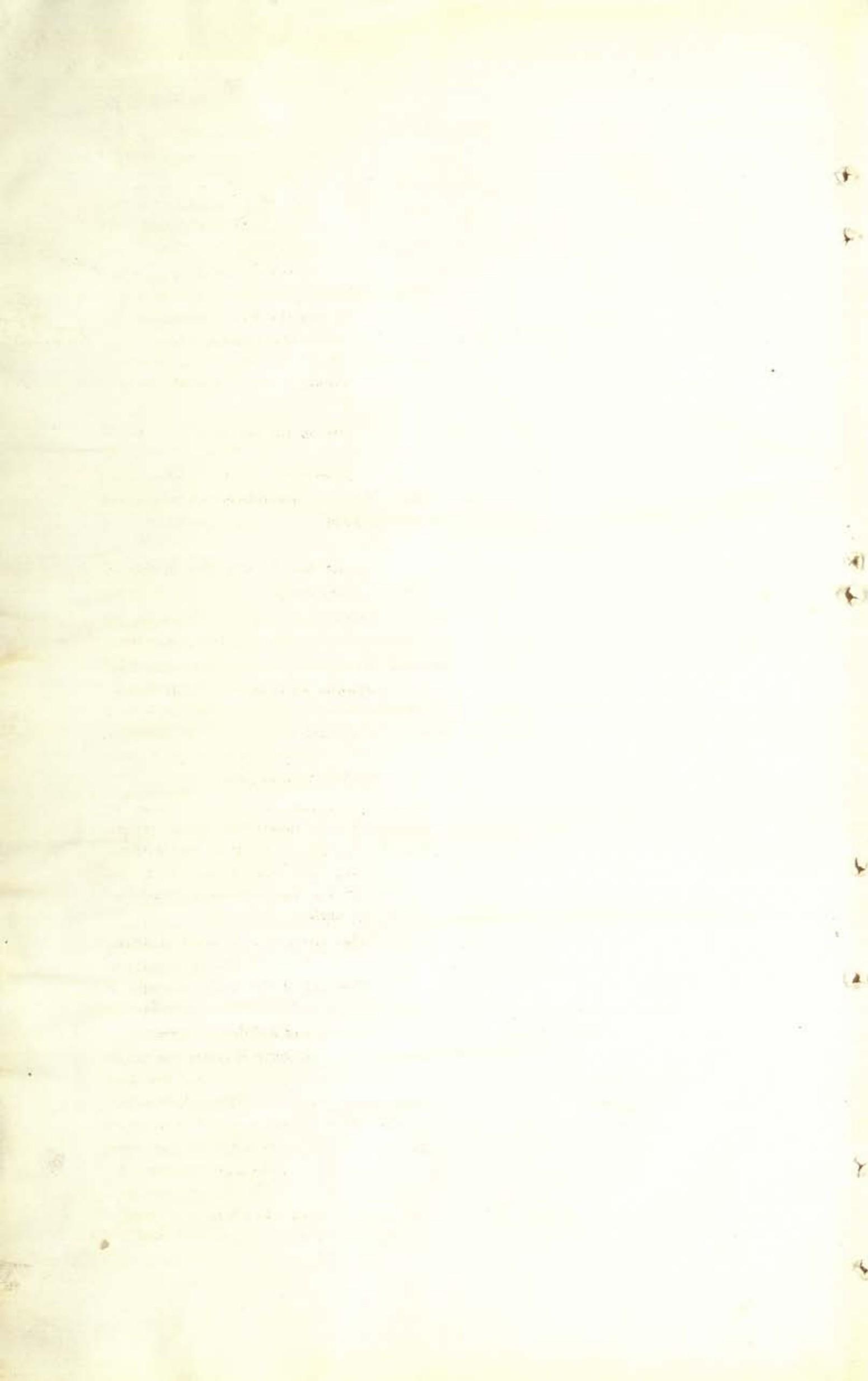
The *sukhanasi* doorway has five perforated screens with the figures of musicians and dancers. All the ceilings are flat, with carved rosettes. The pillars are of the usual design and very well carved. One peculiarity however is that all round the



SOUTH-EAST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



SOUTH-WEST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



pillars, animals, birds, and human figures in dancing posture are carved in outline. A few of them are reproduced here. They show the graceful draughtsmanship of the artists of that period.

There is a very fine Bull made of stone in the *mukhamantapa*. The stone has been beautifully polished. The *garbhagriha* has a stone tower of the Dodgaddavalli type and there are empty niches on all the three outside walls of the *garbhagriha*.

The smaller temple consists of a *garbhagriha* and a *navaranga*. There is a narrow passage all round the *garbhagriha* for circumambulation purposes. The temple is dedicated to Isvara popularly called Râmêsvara, whereas the name of the deity is stated to be Nilakanthêsvara, Billêsvara, and Sômêsvara in inscriptions. There is only one niche in the temple which contains an image of Vishnu holding a discus and conch in the two upper hands and probably a lotus in the two lower ones. But the mace is missing.

The Gopura over this temple is similar to the one on the Mallikârjuna temple. The stone finial which should be on the top is missing and the carved slab of the stone usually placed in front of the gopura which here has figures carved on it has fallen down from its place. A stone railing runs on the three sides of the *navaranga* and two carved elephants are placed on either side of the main entrance. One of these elephants has fallen down and is partly buried in earth.

Ceilings are all flat with carved rosettes. In this temple also the figures of animals and birds are carved in outline as in the other temple.

Both in this and the other temple there are two kinds of pillars. Those on the *jagati* are sixteen-sided on an octagonal base while other pillars are round on square base.

Inscriptions are carved on the three pillars of the *navaranga* which go to show that the temple was built in śaka year 1140 by one Baleyaṇṇa Vergade, King of Kodanâd and Kundanâd. Both these temples are very fine examples of the Hoysala style very rarely found in the Malnad parts and are fit to be classed as 1st class Monuments. They are fortunately in very good state of preservation. They however stand in need of minor repairs which must be attended to in the interests of ancient art.

10. A cursory survey of the Aghorêsvara temple in this village was made so far back as the year 1911 and a short description of the temple

Ikkeri. was published in para 44 of the Report for that year without illustrations. It is a very beautiful temple built in mixed

style and is unique in conception and treatment. It is a combination of Dravidian and Hoysala Art with no clear features of Saracenic style.

The temple consists of a *garbhagriha*, an open *sukhanasi* and a big *mukhamantapa* of 25 *ankanas*. There is a narrow passage leading from the *sukhanasi* all round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is unusually high being about 16' 6" and the pillars are very beautifully carved; the four central ones being more ornamented than the rest and of a different design.

The outer wall is not over-wrought with carvings as in other Hoysala buildings. But there are features of Hoysala Art introduced in the shape of turrets and door jambs and surmounted by Dravidian pierced-stone-jali-work. This combination renders the work more attractive and appreciable. This feature is found in no other monument in the State. The pilasters in the walls of the *mukhamantapa* have each a subsidiary pillar and the pilasters between the niches have Yalis and warriors. All the doorways are exquisitely carved, especially the inner doorway of the *mukhamantapa*.

Above the turreted columns on the outer wall runs a band of 6" carved mostly with the figures of birds. There are 3 niches on the three sides of the outer wall of

the *garbhagriha* and a platform of five feet wide runs all round the *garbhagriha* and the outer wall. On the east side beyond the platform a beautifully carved drain projects at a height of about four feet and below the drain there is an elephant with a seated female figure holding *Pâsa* and *ankusa* in the two upper hands and lotus and fruit in the two lower hands. From an inscription on the basement of the temple which says "yî mantapada kelasava geyida âchâri Hombuchada Venkañaiyanu" it is clear that one Venkañaiya of Humcha is the principal architect responsible for the design and construction of the *mukhamantapa*.

Except the western wall which is a bit out of plumb, the rest of the structure is in a very good state of preservation. As this is a very unique temple with rare features not met with in other monuments this has to be classed as a first class monument and maintained in perfect good repair.

To the left of the main temple stands the shrine of the goddess. It consists of a *garbhagriha*, a *sukhanasi* with two small shrines on either side, a *navaranga*, and a porch.

The *navaranga* has an arched doorway with a window of *Jâli* work on either side. The front *mantapa* has four pillars with figures of elephants supporting Yalis and riders. There is a stone railing consisting of turrets and lions alternating with each other above the basement on either side of central bay. The original image in the *garbhagriha* is stated to have been destroyed and another one is now placed. The name of the goddess is Akhilâñdâśvari.

There is a pavilion in front of the main entrance of the Aghôrêśvara temple in which a well carved Nandi is kept. The pavilion is in the Vijayanagar style of architecture with arched openings and is very elegantly carved.

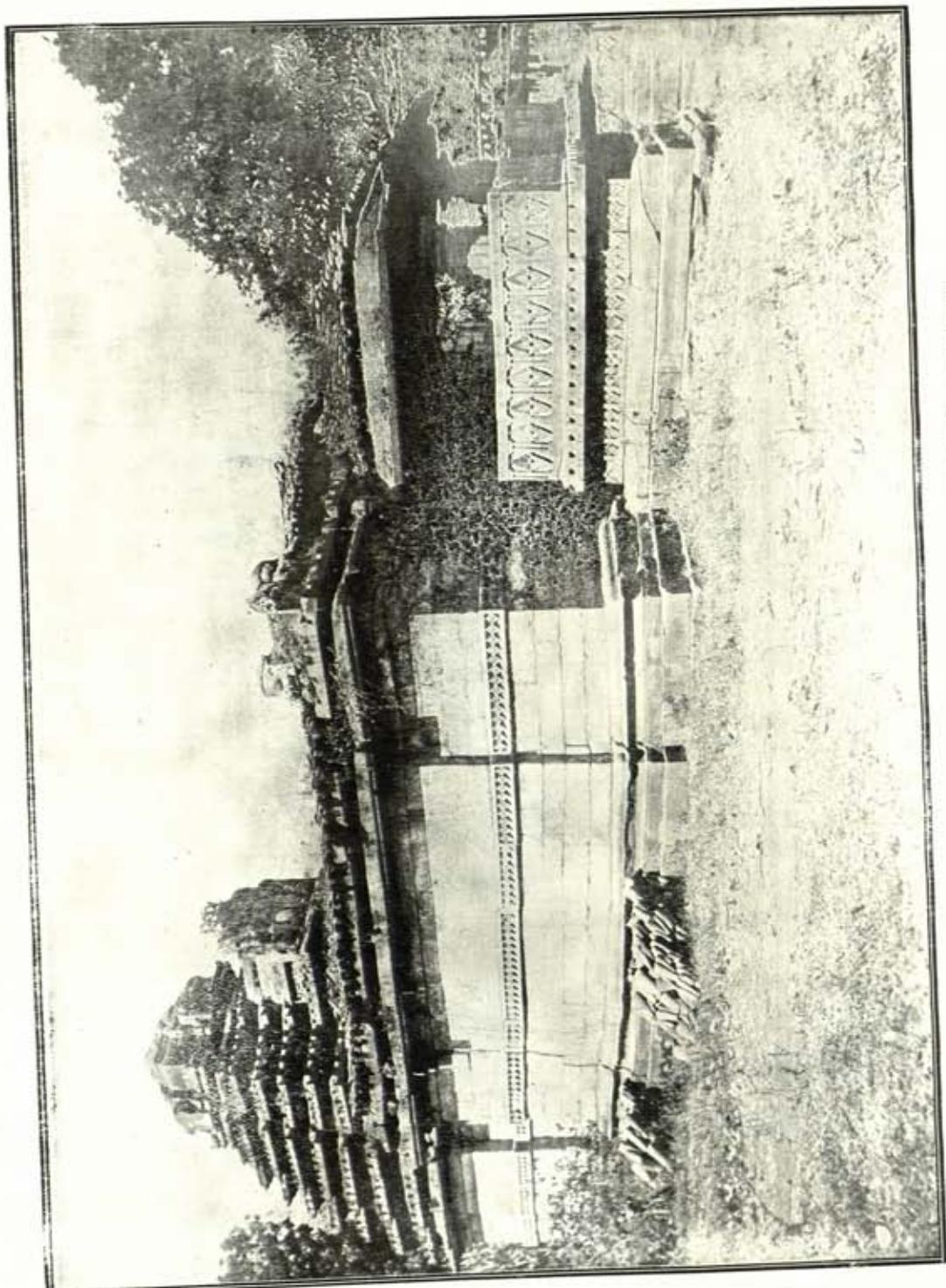
11. Which is a small village now is a place of great antiquarian interest. Among the monuments found in the village, the Râmêśvara temple **Keladi.** is the most important. It consists of two *garbhagrihas* standing side by side facing east, two *sukhanasis*, with a passage all round the *garbhagriha* for circumambulation, two *mukhamantapas* and two porches. They seem to have been two independent temples built side by side. In front of one of these temples stands a lofty lamp pillar with an inscription dated 1681 A.D. (Sagar 38, E. C. VIII). This temple is dedicated to Virabhadra and is worshipped by a Lingâyat, while the other is dedicated to Râmêśvara worshipped by a Brahmin.

The Virabhadra temple is more ornate and more interesting than the other. Six of the pillars in the *mukhamantapa* are composite consisting of square pillars with projected yâlis supporting a bracket. A platform stone railing with turrets runs all round the *mukhamantapa* and the edge of the *Jagali* has a flower border.

The ceilings here are all flat and of unusual pattern. In two of them there are carved big full-blown lotuses with geometric patterns surrounding them. The third consists of *Navagrahas* with Sûrya in the centre flanked by geometrical patterns made up of the figures of serpents and the fourth has a big Gañdabhêruṇḍa figure holding two elephants in its claws and two lions in its two beaks, each of the lions in its turn holds an elephant in its claws. The Porch has a carved ceiling with lotuses.

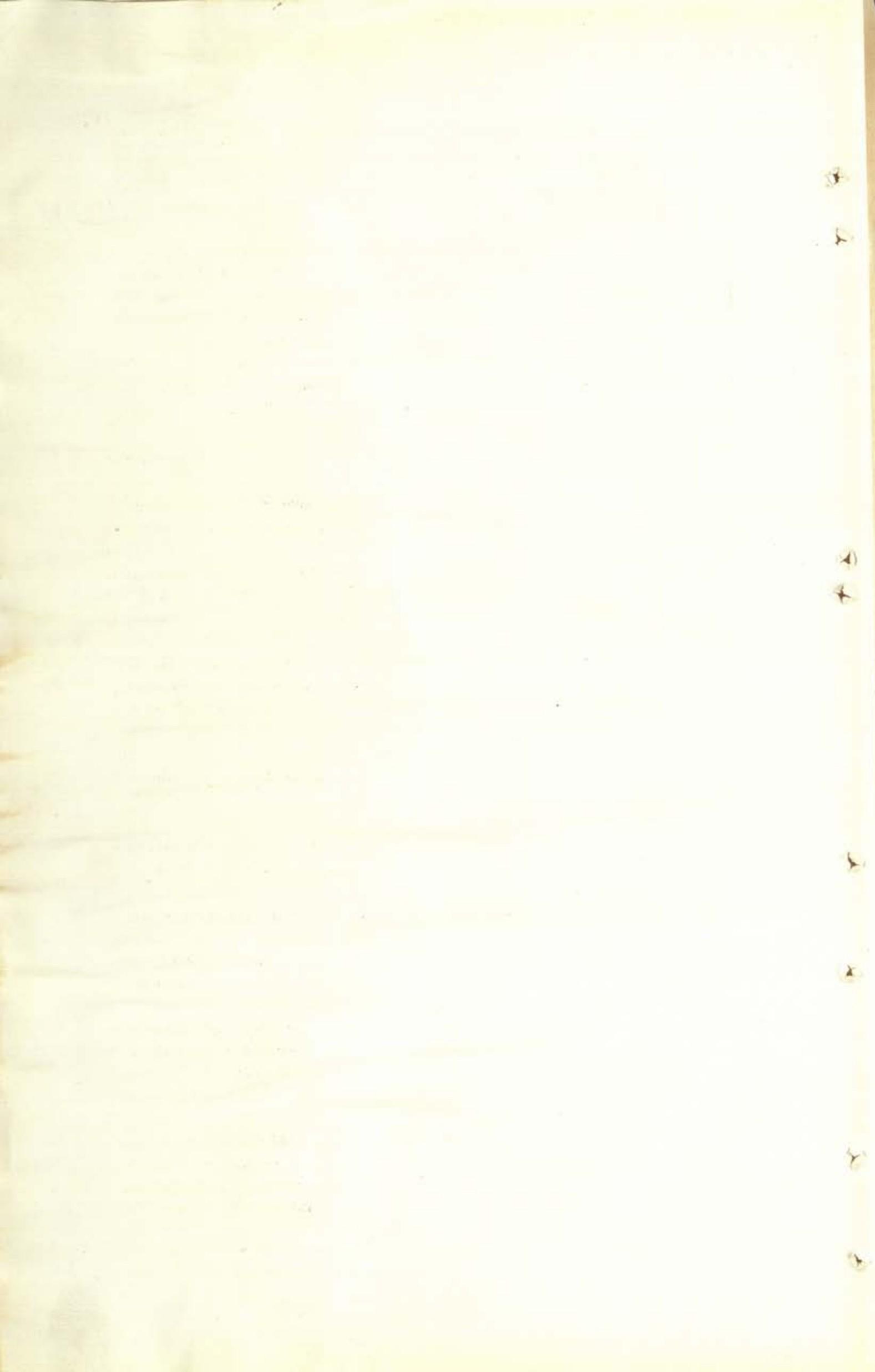
One figure about 5 feet high with a goat's head and folded hands stands to the right of the *sukhanasi* doorway and another with a lion's head and folded hands stands to the left of the same. The first represents Dakshabrahma and the second Narasimha.

PLATE IV.



SOUTH-EAST VIEW OF RAMANATHESVARA TEMPLE, CHITTUR.

Mysore Archaeological Survey.



The figure of Gaṇapati is carved on the lintel of the *sukhanasi* doorway. The *garbhagriha* doorway is plain and uncarved. On the rear wall of the temple there is a curious figure carved : The figure is about 3 feet high ; has a lion's head ; hands made up of two elephants' trunks and elephants' legs. What this figure is meant to represent it is hard to ascertain.

On one of the pillars of the *mukhamantapa*, a seated figure of a king is carved : Two servants stand in attendance on him. Nobody in the locality could say whom it represents. On the floor of the same, however, a figure of a man, prostrating before the god with folded hands is carved and below "Tammaḍi Virappa" is inscribed.

As stated above, the pillar in front of the temple has an inscription carved on its base : The inscription states that the pillar was set up through the treasurer Sidda Basavayya in the Saka year 1603 during the reign of Sivappa Nāyak. Three female and two male figures with folded hands, are carved on the pillar facing the temple. One of the female figures is the biggest of the group.

It is stated that a big fair is held on the Sivarātri day every year and that the fair is kept up for nearly a month.

The Rāmēśvara temple.—There are niches on either side of the *sukhanasi* doorway in which images of Gaṇapati and Mahishāsuramardini are kept. Gaṇapati is carved over the lintel of the *sukhanasi* doorway. A figure of Lakshmi Nārāyaṇa holding discus and conch in the upper hands and lotus and mace in the lower hands and two images of Saptamātrikas are standing within the courtyard. It is stated that the temple has about Rs. 36,000 at its credit and that a portion of the same is being utilized in constructing the covered verandah all round the temple.

The shrine of the Goddess stands by the side of the main temple and consists of a *garbagriha* with a passage surrounding it for circumambulation and a small verandah in front. In front of this there is a hall about 15' x 20' which has got a tiled roof and a wooden ceiling of good workmanship. The image is about two feet high with two hands. There is a lotus in the right hand while the left hand hangs down the side.

Siva and Pārvati are carved on the rear wall of the temple and on the outer wall towards the front, figures of Shaṇmukha, Gaṇapati, Kālabhairava, Gajalakshmi, Naṭarāja, Dattātrēya and Tumburu are carved.

An inscription, Sagar 39 E. C. VIII, states that in Saka year 1594, Somaśēkhara Nāyaka, son of Sivappa Nāyaka granted an *umbli* to the Archak of this temple.

There are also three small shrines to the west of the village. Two of these are small stone structures of one *ankana* each. The third is also of one *ankana*, but with a tiled roof. The first two are dedicated to Ānjanēya and Durgā and the third is a Vishnu temple. The image of Vishnu is two feet high with 4 hands holding Chakra and Sankha in the two upper hands and bow and arrow in the two lower hands. Garuda is carved on the pedestal of this image.

There is also a Jain Basti in the village. It appears that the ground where the basti stands was covered with thick jungle and that it was cleared five years ago and a small tiled structure was built over it, by a Jaina residing in the village. The image is that of Pārśvanātha with a serpent hood. It is very small, nearly a foot in height. There is also a brass image of Anantanātha.

12. Eight miles to the south of Chikmagalur is an Agrahār consisting mostly of Brahmin population and as stated in an inscription of 1391 A.D. (Chikmagalur 88 E. C. VI), it is called 'Purushōttama-pura' for the reason that it was granted to the Śringēri Matt during the time of Śrī Purushōttama Bhāratīswāmi.

There are four temples in the village : viz., Kalasēśvara, Sōmēśvara, Rāmēśvara and Channakēśava, all ordinary structures, with tiled roof. The last temple was repaired five years ago by one Sowcar Venkṭarāmaia of the place.

On the hill, to the west of the village, about a mile off, there is a temple called Gautamēśvara : This is said to be a place of pilgrimage to the people in the neighbourhood. The temple is in Hoysala style consisting of a *garbhagriha*, *sukhanasi*, and a *navaranga* with a tiled roof all over. The pillars of the *navaranga* are of two kinds. Two are round with usual mouldings and two are many-cornered.

An inscription stone of Vira Narasimha Dēva's time, dated Śaka year 1286 is standing by the side of the temple (Chikmagalur 89 E. C. VI), and there is also an incomplete viragal. There is also an inscription of Śaka 956 noticed in page 52, of the report for 1927. A door-lintel with Naṭarāja carved beautifully thereon with attendants is lying by the side of the temple doorway.

There are two big *Dvarapalaka* figures on either side of the *sukhanasi* entrance and two figures, one of Kālabhairava and the other, of Saptamāṭrikas are standing in the *navaranga*.

(ii) PROTECTION OF MONUMENTS.

13. Inspection Reports of institutions received during the current year are given in Appendix C.

14. The following monuments have been inspected by this Department and Inspection Notes thereon were sent to Deputy Commissioner, Kolar, for necessary action :—

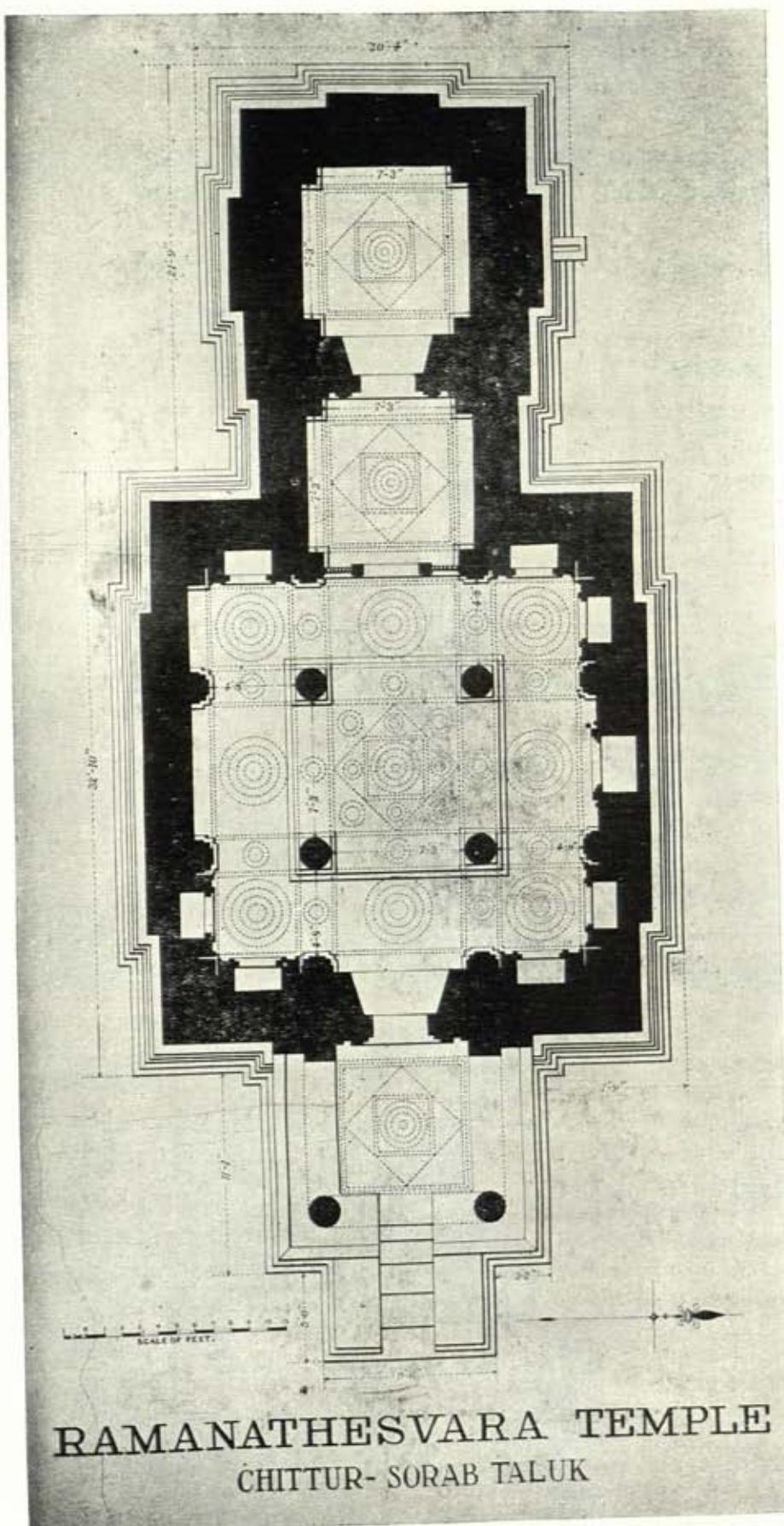
Kôlāramma temple and Sōmēśvara temple, Mokhbāra, Kolar town ; Rāmalin-gēśvara temple, Āvani and Sōmēśvara temple, Kurudumale, Mulbāgal taluk.

15. Estimates for the repairs of the following Monuments were received during the year :—

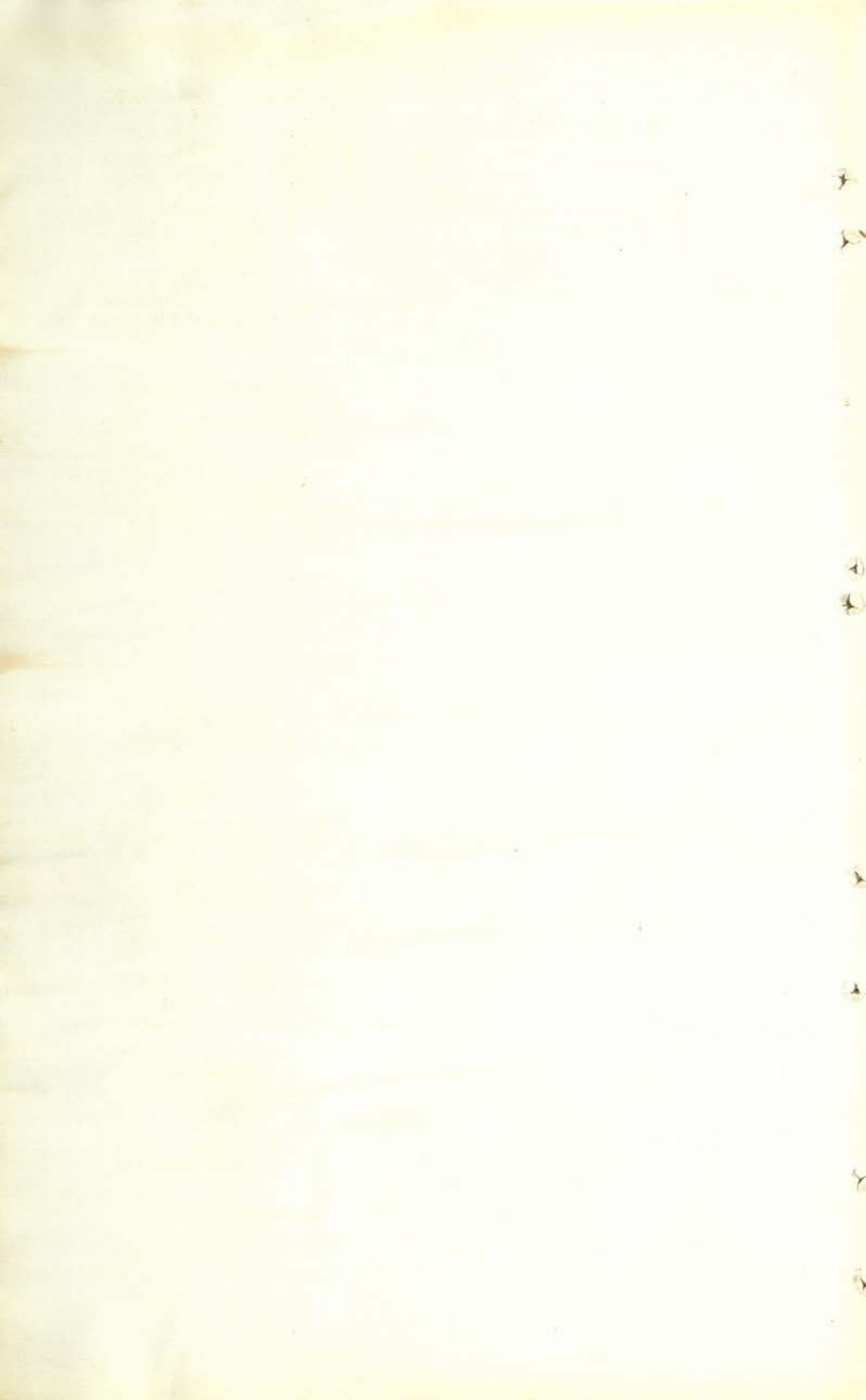
	Rs.
1. Chennigarayawami temple at Aralaguppe	75
2. Kesava temple, Belur :—Kalluchavadi-mantapa and Naganayakana-mantapa and the old kitchen	2,332
3. Anjaneya temple in the compound of Chintamani Narasimhaswami temple, Kudli	505
4. Mallēśvarasvāmi and Venkataramanasvāmi temples, Madhugiri	1,120
5. Mallik Rahiman Darga, Sira	4,000
6. Hydervalli Darga, Mulbagal	701
7. Akkanabasti, Sravana Belgola	678
8. Kēsavadēvaru temple at Angadi	1,290
9. Kēsava temple, Ambuga	2,970
10. Anantapadmanābhasvāmi and Visvēśvarasvāmi temples, Budanur	91
11. Lakshmidévi temple, Dodgaddavalli	433
12. Parśvanāthaśvami and Santinathasvami Bastis, Halebid	440

16. On the recommendation of this Department, Government have passed orders (No. D. 5180-83—Edn. 115-26-37 of 16th November 1927), regarding repairs to Iśvara temple at Arsikere, Hassan District requesting the Chief Engineer, to allot a sum of Rs. 5,000 in the next year's budget for the purpose.

17. As regards temples of Gōpālakrishṇa, Kanvēśvara and Kannambādi Amma submerged in Kannambādi Reservoir, Government have passed orders (No. 437—K. S. S. 2221 of 16th November 1927), sanctioning the reconstruction of the Gōpālakrishṇaswāmy, Kanvēśvarasvāmi, and Kannambādi-Amma temples at an estimated cost of Rs. 80,000.



GROUND PLAN OF RAMANATHESWARA TEMPLE AT CHITTUR.



18. Regarding the preservation of Sivappanâyaka's fort and Palace, referred to in Para 75 of the Annual Report for the year 1926 Government have passed orders (No. D 8544 of 14th April 1928) directing a tablet with a suitable inscription may be arranged to be put up on the site by this Department. The question of preventing further burials in the cemetery nearby is however, still under correspondence.

19. Government have also passed orders during the year in their G. O. No. 1326-9—Muz. 392-26-7, dated 10th February 1928 sanctioning an additional grant of Rs. 10,000 from General Revenues for the construction and repairs of Muzrai and Non-Muzrai institutions including Monuments and laying down the procedure for the utilisation of the Funds.

of Kannada could be used as a language in government and business. In
and so on without any trouble. Now we will go on to the second part of
the book which is the PART II.—MANUSCRIPTS.

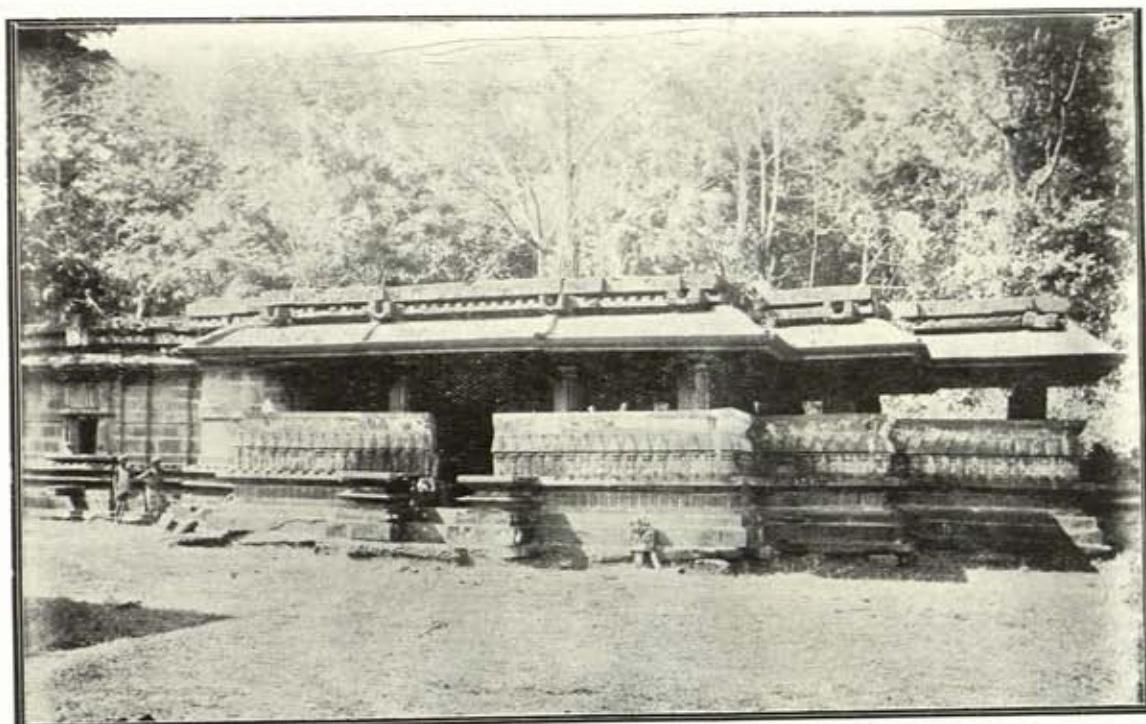
(i) THE KANNADA LANGUAGE UNDER THE MAURYAS AND THE SATAVAHANAS.

20. While speaking in his thirteenth edict of countries that came under the sphere of his conquest by the Law of Piety, Aśôka mentions the territories of the Chôlas, and the Pâṇḍyas and of Ceylon as 'neighbouring realms' and those of the Yônas and Kâmbhôjas, the Bhôjas and the Pitnikas, and the Āndhras and the Pulindas as forming part of his own dominions. In edict II he mentions Satiyaputras, and Kêralaputras along with the Chôlas and Pâṇḍyas. From this it follows that the Chôlas, the Pâṇḍyas, the Satiyaputras and the Kêralaputras were practically under independent rulers and that the Āndhras were under Aśôka. It is to be noted that it is rather the people than dynasties of kings that are denoted by the words, Chôlas, Pâṇḍyas, the Kêralaputras and the Āndhras. Though the people designated by the term Satiyaputras are not satisfactorily identified, there is no doubt left regarding the meaning of the other terms. The name Chôla is even now given to the people inhabiting the Tanjur and Trichinopoly districts. The people of Madura and its neighbourhood are called the Pâṇḍyas. Kêrala is the name applied to the people of Travancore and Cochin. The people of Telugu districts are known as the Āndhras.

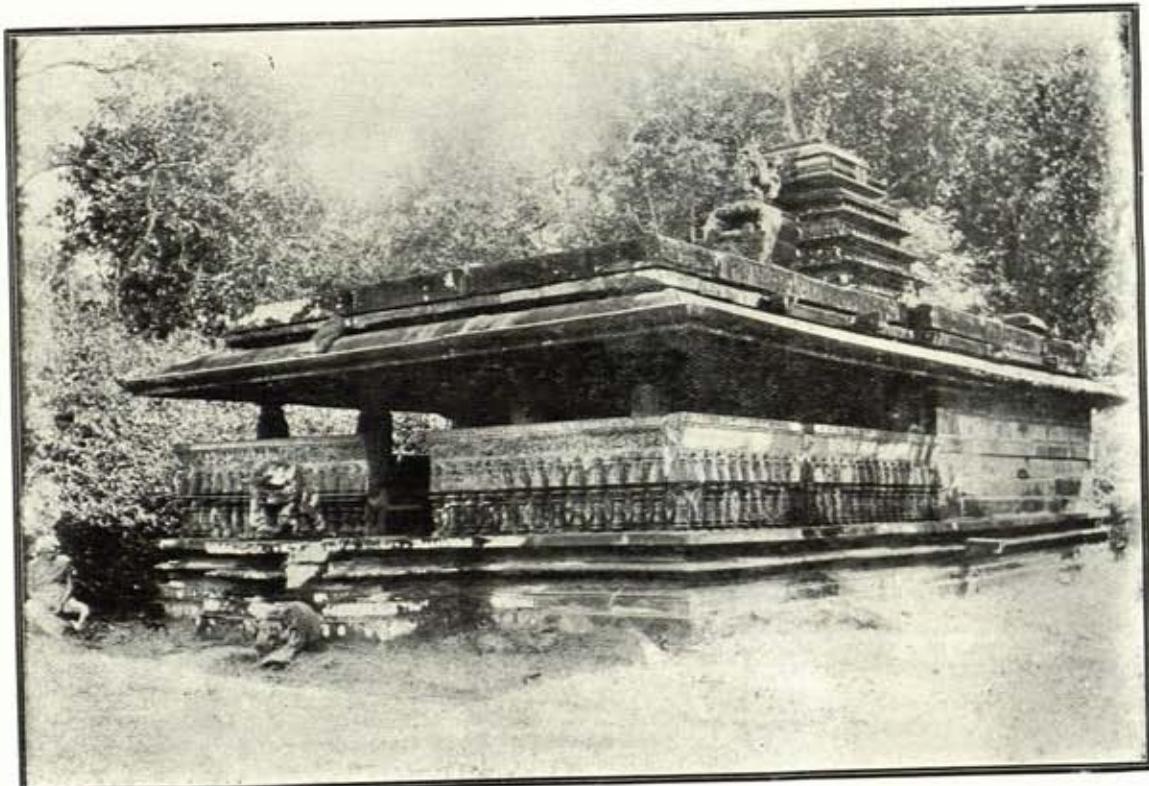
21. There can be no doubt that the Chôlas, the Pâṇḍyas and the Kêralas had their own rulers speaking in their own language and that the Court language was Tamil. It may be presumed that the Āndhras were under a Viceroy appointed by Aśôka and many of the important Offices in the Āndhra Government were held by men deputed from Pâṭaliputra, the capital of Aśôka. It can be safely inferred from the edicts of Aśôka engraved on rocks at Brahmagiri and at Jatîngi Râmêśvara hill in the district of Chitaldrug that what is later called the Karnâṭa country was like the Āndhra territory under a Viceroy appointed by Aśôka and that most of the important offices under the Viceroy were held by men hailing from Pâṭaliputra. According to the Kavirâjamârga (Chapter I, Verse 36) the Karnâṭa Country extended from the Kâveri to the Gôdâvari. Even now the people inhabiting the strip of the land in the west stretching from the source of Kâveri to as far as Kolhapur speak the Kannâḍa language. Under the Châlukyas the sphere of the Karnâṭa rule extended as far as Nâsik or the Gôdâvari. From this it is clear that intercourse between the Āndhras and the Karnâṭas was far easier than between the Tamils and the Telugus or the Karnâṭas. It is not known whether there were two Viceroys, one in the Āndhra land and the other in the Karnâṭa land or whether there was a single Viceroy administering both the provinces. Seeing the vast area of the two provinces, it may be presumed that each province had its own Viceroy.

22. There can be no doubt that all the officers forming the government from the Viceroy downwards either in the Āndhra province or in the Karnâṭa Province spoke in Prâkrit and that with a view to make the administration of the countries easy or rather practicable Prâkrit was made the court or official language in both the provinces. This is the case with all conquerors who speak a language different from that of the conquered. It can not possibly be otherwise. With a view to make the people understand the official language, they must have established schools to teach their language. The publication of Aśôka's edicts in Prâkrit at Brahmagiri and at Jatîngi Râmêśvara Hill, the then central place of the Karnâṭa land, and at Dauli near Bhuva-nêśvar in the Kaṭak district and at Jaugada in the Ganjam district, tends to prove that the people were familiar with Pâli or Prâkrit language which they learnt in Maṭhas

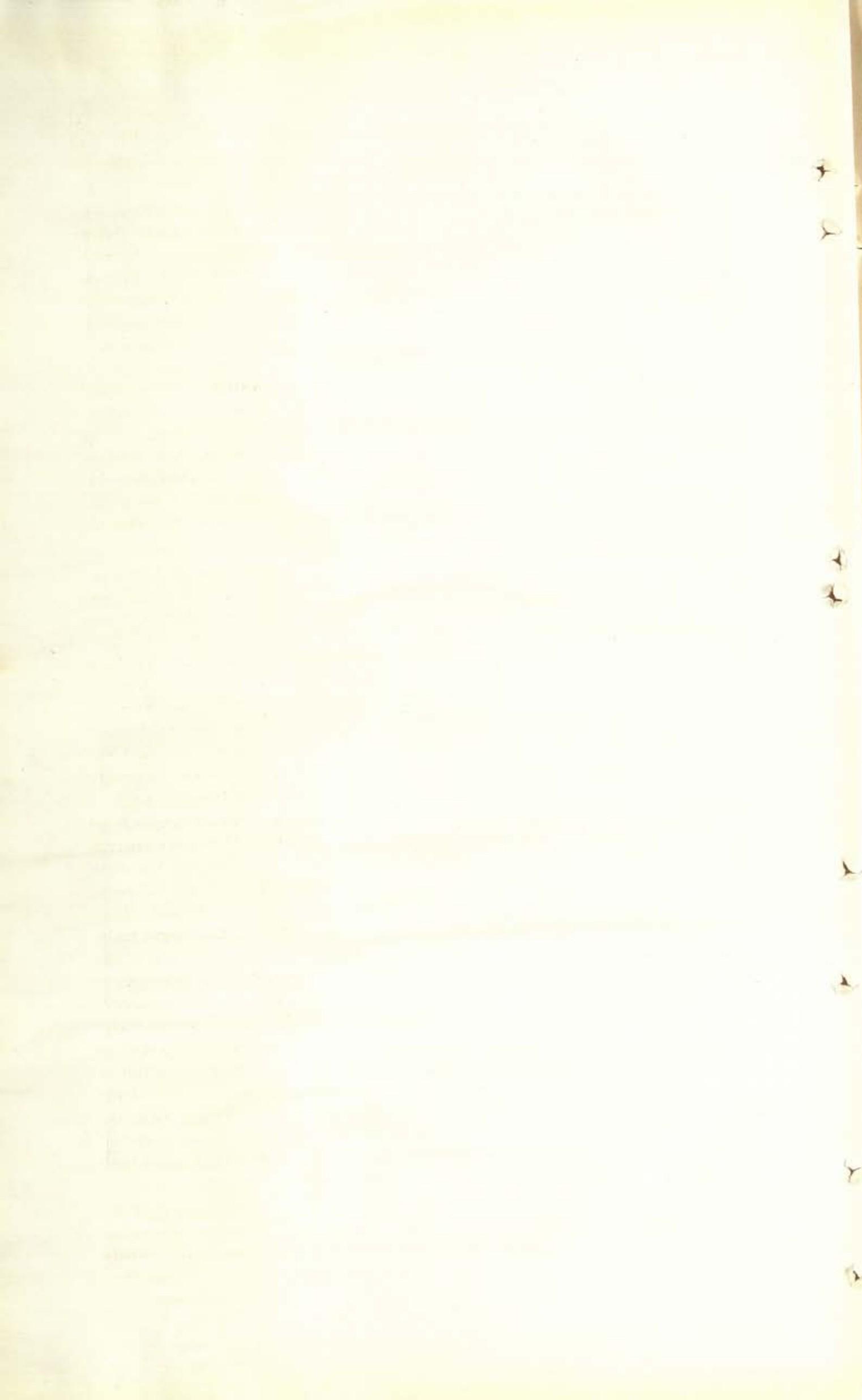
PLATE VI.



EAST VIEW OF MALLIKARJUNA TEMPLE, NADKALASI.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, NADKALASI.



or schools. The absence of any such edicts in the countries of the Chôlas, the Pândyas, and the Kêraças which are all spoken of in other edicts as being friendly confirms the presumption that the Tamils and the Kêraças could not understand Prâkrit.

23. Even later, during the rule of the Sâtavâhanas and the Chuṭus or Nâgas who succeeded the Mauryas one after another in the Karnâṭa and Ândhra lands, Prâkrit seems to have continued to be the official language. This view is supported by Sâtakarni's inscription in Prâkrit, No. 263 in Maļavallî, Shikaripur taluk, (*E. C. VII*) and by Chandra Sâta's inscription in Prâkrit in Koḍavolu in the Gôdâvari district, and by Sivasvâti's inscription in the same language in Amarâvati on the lower course of the Kriṣṇa. All these inscriptions are accepted to be not later than the beginning of the third century A.D. As the inscription (No. 264 Maļavallî, Shikâripur taluk) of Sivavarma of the Kadamba dynasty which succeeded the Sâtakarnis in Mysore is also in Prâkrit, it may be reasonably inferred that Prâkrit continued as the official language in the Karnâṭa land till the end of the fourth century A.D. In the sixth century Kannâda seems to have become the court language under the Châlukyas, most of whose inscriptions are recorded in the Kannâda language. This Kannâda language of the sixth century may be presumed to have little differed from the language found in the *Kavirâjamârga* of Nripatunga, a work of the 9th century A.D. abounding in Sanskrit and Prâkrit words.

24. Little or nothing is known of the state of the Kannâda language during the 800 years from B.C. 300 down to A.D. 500. Nor is it known whether both Telugu and Kannâda languages were much differentiated from Tamil, their sister-language. As pronouns, words in domestic use and most of the roots are exactly alike, these three languages together with Malayâlam form a single family, the Dravidian family of languages. If there had been a difference at all between the Ândhra and Karnâṭa languages, that difference may be presumed to have been not more than the difference that exists between Dharwar Kannâda and Mysore Kannâda now, for the distance of the Tamil country from Kannâda or Telugu country is not greater than that between Mysore and Dharwar. What marks off Dharwar Kannâda from Mysore Kannâda lies in accentuation and a few local words and local changes in the usage of words.

25. If this assumption were true, the marked difference between Kannâda or Telugu on the one hand and Tamil on the other hand would have to be accounted for by supposing that the differentiation of these languages occurred during the eight or nine hundred years from B.C. 300 to A.D. 500 or 600. The causes of their differentiation are (1) the political separation of these languages from each other and (2) the study by the people of a foreign language neglecting their own Dravidian tongue under foreign rule. That migration of a people from their central home to distant climes brings about such morphological and phonological changes in kindred languages as make it hard to recognise their mutual affinity, is a philological principle acceptable to all. Such is the case with the Greek, Latin, Celtic, Iranian, and Vedic languages belonging to the Indo-Aryan family. But in the case of the Dravidian languages in question there is no migration of the people to distant lands. Hence their separation is only a disassociation from each other due to political causes. There is no evidence to say that such political separation affected the Dravidian languages even before the Mauryan period. Hence it may be concluded that the four Dravidian languages of Southern India had been differentiated in the course of the nine hundred years from B.C. 300 to A.D. 600.

26. As no literary or religious work written before the Mauryan period in the parent language of these four sister languages is forthcoming, it follows that before their political separation the Dravidians had cultivated no literary taste so as to versify

their religious or literary ideas just as the Buddhists and the Jains did in Pâli and Prâkrit tongues which are the sources of the Bengâli, Mahrâti and other languages of Northern India. Nor do the Telugu or Kannâda people appear till 8 or 9 hundred years after their political separation from the Tamils, *viz.*, the Chôlas and the Pândyas, to have begun to compose their literary or religious works. Nor can the Tamils be expected to have had any popular literary work among them before their political separation from their brethren, the Telugus and the Kannadigas. It may be presumed that the dawning of literary culture among them was due to the influence which the Mauryan conquest of a portion of Southern India must have necessarily exerted upon them; for, their Sangam period is evidently coeval with the introduction of writing in Southern India. As Telugu, Kannâda, Grantha, Tamil and other South Indian scripts have been, according to the unfailing evidence of Epigraphy, derived from or have evolved out of the Brâhmi script, it follows that a century or two after the Mauryan conquest of a part of Southern India the art of writing came into use among the Tamils. Had there been any writing in the Dekhan before the Mauryan conquest, the Telugus and the Kannadigas would not have neglected it till they were taught the Brâhmi script, out of which the Telugu and Kannâda alphabets which are quite similar to each other have unmistakably evolved.

27. Just as the common literary culture of the Iranians and the Vedic Aryans gave rise to the Zend Avestha among the former and to the Vedas among the latter after the separation of the two branches from each other, so, if there had been a common literary culture among the Dravidians before their political division and separation it would not have failed to stimulate the literary activity of the Telugu and other three branches of the Dravidians. As no literary activity of any kind has been found either among the Telugus or among the Karnâta people till the sixth century A.D., it follows that the Tamilians, their neighbours, had developed no literary taste for a long time after their political separation.

28. There can be no doubt that after the political isolation of the Telugu and Karnâta provinces from the Tamil land, the two languages began to develop their phonetic and morphological changes. It is a fact that like Tamil the early Telugu and Kannâda languages required no more than thirty distinct alphabetical characters to represent their vowels and consonants. At their early stage, the two languages had no such vowel sounds as *r*, *l*, and the anusvara, and such consonants as the second, the third, and the fourth of each of the five Vargas, and neither *ksha* nor *jna* sounds. These additional sounds properly belong to the Prâkrit and Sanskrit languages. The importation of foreign words into these languages led to the inclusion of these additional characters in the Telugu and Kannâda alphabets. Unlike the Tamil language, both the Telugu and Kannâda tongues contain a large number of what are called Tatsama and Tadbhava words. The Tatsamas are purely Sanskrit words while the Tadbhavas, though regarded as popular corruptions of Sanskrit words, are really Prâkrit words, imported into these languages when Prâkrit was current as an official language in the two provinces. When however Prâkrit ceased to be the official language in the two countries about the sixth century A.D. the flow of the so called Tadbhava words into the vocabulary of these languages ceased at once. It was a time when the study of Brahman and Jaina religions and philosophies and their Alankârâśâstra began to engage the earnest attention of the people. Early in the ninth century Nripatunga translated or rather paraphrased Danî's Kâvyâdarsha into Kannâda and called the work Kavirâjamârga. This led to the free flow of Sanskrit words into Kannâda. Thus it is easy to distinguish two periods in the growth of Kannâda and Telugu languages. The first is the Prâkrit period extending from B.C. 300 or B.C. 250 to

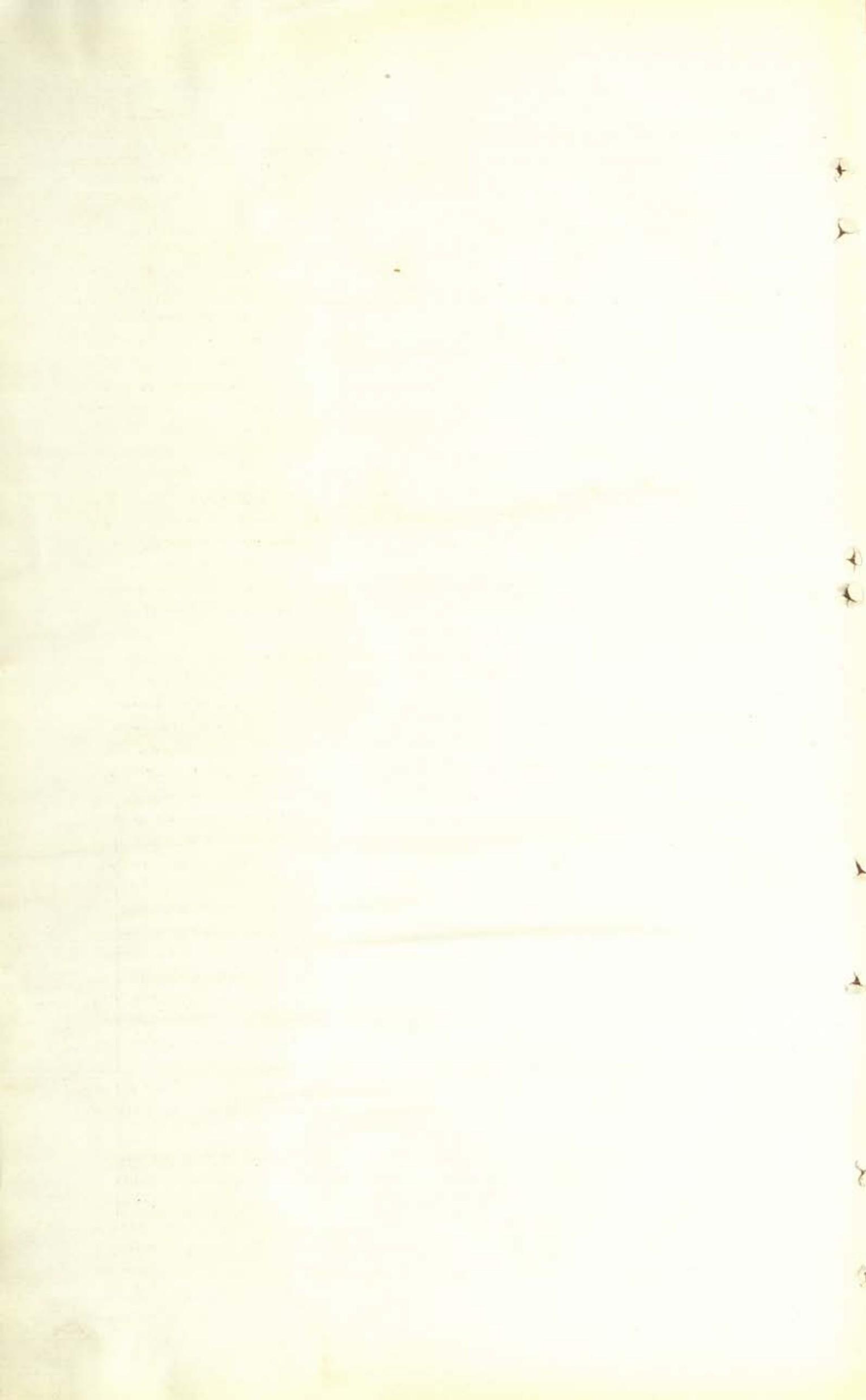
PLATE VII.



FIGURE OF UMAMAHESVARA, NADKALASI.



FIGURES OF SALA AND BULL, NADKALASI TEMPLES.



A.D. 600 or 650 when the languages of the people in the two provinces became a mixture of Prâkrit and Dravidian words. The second period extends from about A.D. 600 up to the present day and is marked by extensive literary works abounding in Tatsamas or Sanskrit words.

29. It has however been usual with Kannada Grammarians to take the word Tadbhava in the sense of words taken from Sanskrit with some modification. The word Tânam for example is regarded as having been derived from Sanskrit Sthâna, omitting the initial *s* and changing the Mahaprana *tha* to *ta* and the dental *na* to palatal *na*. If this process were accepted as a satisfactory explanation of the origin of Tadbhavas in the Kannada language, it would presuppose the currency of the Sanskrit language prior to the formation of Tadbhavas in the Karnâta and Telugu territories. But there is no reliable evidence to show that there was a political, commercial or literary colony of Sanskrit-speaking people anywhere in these countries. Even if its existence be presumed, it would not prove the currency of the Sanskrit tongue among the people and the formation of Tadbhava words.

30. There is reason to believe that long before the word Tadbhava came into use in Kannada literary works, it was in use in a different sense in Sanskrit. While Kannada scholars take it to mean words derived from Sanskrit with some modification for use in the Kannada language, Sanskrit writers used it in the sense of Pâli or Prâkrit words derived from Sanskrit with some phonological and morphological changes. Speaking of various languages current in his time Dañdi says in verses 32-37 in the first chapter of his Kâvyadarśa as follows :—

“The language in which literary works are written is of four kinds : Sanskrita, Prâkṛita, Apabhramśa, and miśra (mixed). Sages of yore have called the divine language Sanskrita. Prâkṛita has various forms known as Tadbhava, Tatsama, Dêsi and the like. Sauraśeni, Gauḍi, Lâti, and a variety of Lâti go by the name of Prâkṛita. The dialect of the Ābhîras is called Apabhramśa in literary works. But in the Sâstras, languages other than Sanskrit are called Apabhramśa in general”.

31. According to Philologists, Prâkṛit was an old dialect and was current among the Aryan people side by side with the Vedic language and later with Sanskrit as well. While the educated used the word Sthâna in the sense of a place the uneducated pronounced it as tâna, the change of syllables being involuntary and due to various causes. The same is the case with words such as dhamma for dharma, kabba for kâvya, âgasa for âkâśa and the like. But ancient writers like Dañdi who had no knowledge of linguistic history presumed that Prâkṛit was an artificial language manufactured for the people. They had no idea of the impossibility of such a creation. That languages are evolved but not created, is a modern discovery unknown to ancient writers. Hence they regarded words with morphological change as Tadbhava and others with no change as Tatsama. Since the changes in the Tadbhava words followed some rules as explained in Prâkṛit Grammars, a great number of Tadbhava words could be formed according to grammatical rules. According to these Grammarians, rules came first and words later. But according to philological principles, the reverse is the truth. As the science of philology was unknown to ancient Sanskrit Grammarians they regarded Sanskrit as the source of Prâkṛit and other dialects.

32. Kannada grammarians also seem to have shared the views of Sanskrit Grammarians regarding the origin and growth of languages. Nripatunga (9th century A.D.) for example has based his Kavirâjamârga on Dañdi's Kâvyâdarśa and has used the same technical terms as are found in the Kâvyâdarśa. In verse 53 of the second chapter of the Kavirâjamârga, he says that he will illustrate the Kâvyagunas in verses composed of Tadbhava words. The Kâvyagunas referred to here are the same as

those mentioned by Daṇḍi. There can be no doubt that the word Tadbhava has also been taken from the Kāvyādarśa in which it is used in the sense of a Prākṛit word originally derived from Sanskrit. It is likely that Nṛipatunga has used the word in the same sense, i.e., Prākṛit word. If so, it follows that the so called Tadbhava words found in the vocabulary of the Kannada language are Prākṛit words and that they crept into the vocabulary of the Kannada language when Prākṛit was current as the official language in the Karnāṭa country under the Mauryas, Śātavāhanas, Chuṭus, and the early Kadambas. But later Kannada writers seem to have used the word Tadbhava in its etymological sense and believed that the Tadbhava words were directly taken from Sanskrit with such modifications as characterise them. But as already pointed out Sanskrit was never current as a spoken language among the Kannadigas and that accordingly there was no chance of Sanskrit words creeping into Kannada vocabulary with or without modification. Hence it follows that the earliest Tadbhava and Tatsama words found in the Kannada language are words borrowed from Prākṛit which, as pointed above, was current as official language in the Karnāṭa and Telugu countries.

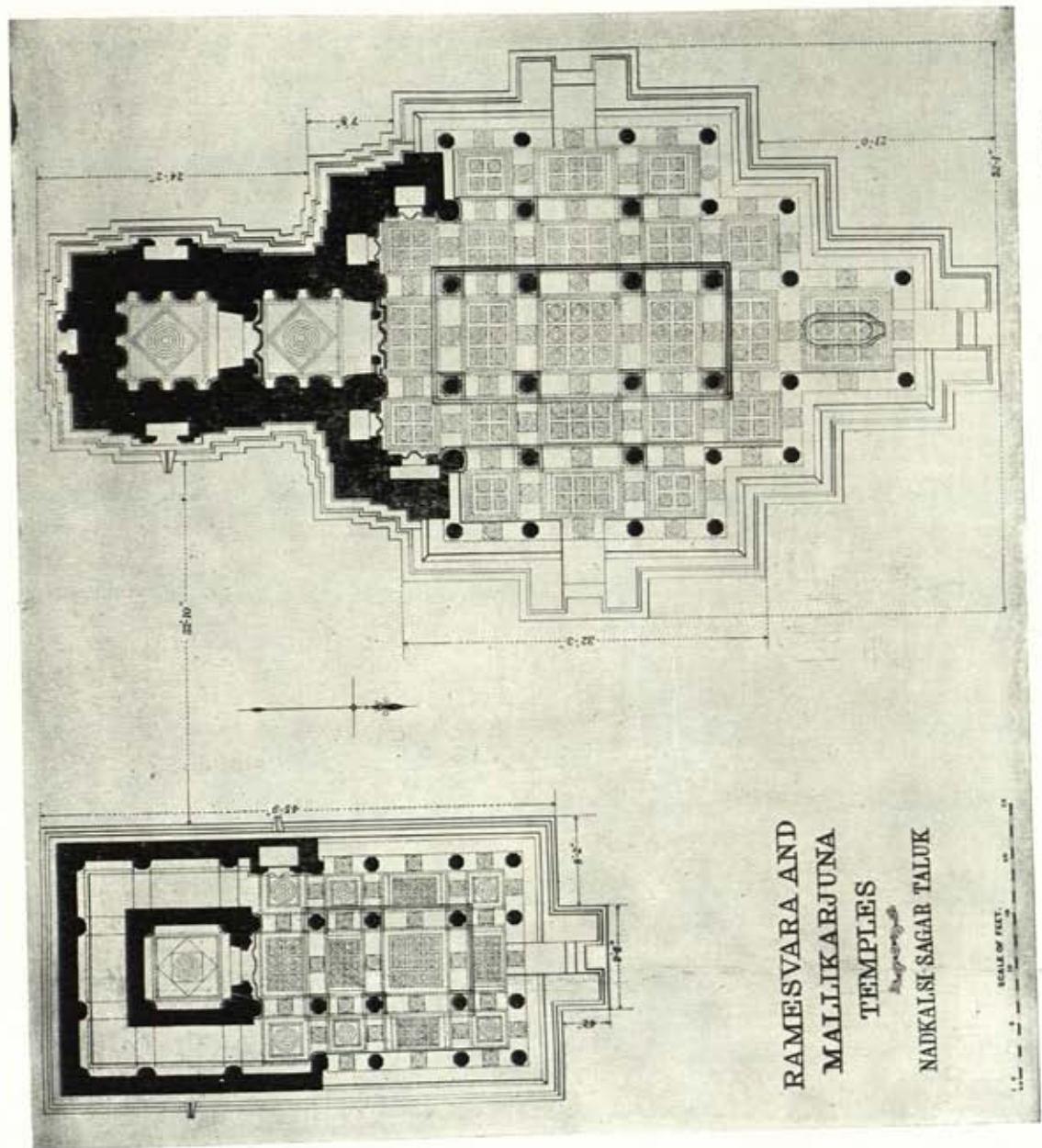
33. The following Prākṛit words taken from Āndhra inscriptions of Nasik* and from the inscriptions of Chuṭukulānanda Śātakarni and of the Kadamba king Śivavarman at Maṭavallī in Shikaripur taluk, Mysore State, are exactly identical with the so called Tadbhava words found in the early Kannada language and as such they will not fail to corroborate the view that the so-called Tadbhavas are words directly taken from Prākṛit and not words taken from Sanskrit with some modification :—

Prākṛit	Sanskrit equivalent.
Puta	Putra
Siri	Śri
Samvachara	Samvatsara
Bitiya	Dvitiya
Sāsana	Śāsana
Dēsakāla	Dēśakāla
Yasa or jasa	Yaśas
Vanna or Banna	Varna
Purisa	Puruṣa
Bamhana	Brāhmaṇa
Tēja	Tējas
Tapa	Tapas
Sachcha	Satya

As in Nasik No. 18 Śātakarni is stated to have been the lord of the Sahya and the Malaya mountains among others, it follows that his dominion extended as far as Coorg where the Sahya is situated and that Prākṛit, the king's language was current in the Karnāṭa country.

34. It may therefore be concluded that during the 800 years from B.C. 250 to A.D. 550, Prākṛit, the spoken language of the Śātavāhanas and their successors, the Chuṭus and the Kadambas, was the court language in the Karnāṭa country and that during this period a number of Prākṛit words called Tadbhavas found their entry in Kannada, the vernacular of the Karnāṭa country. When in the latter part of the sixth century Kannada was made the official language under the Chālukyas, Kannada scholars manufactured some more Tadbhava words in accordance with the rules determining the formation of Tadbhavas and added them together with Tatsama words to the vocabulary of the Kannada language. Thus Prākṛit in the early period and Sanskrit in the later period appear to have contributed much for the growth of the Kannada language and literature.

*Nasik No. 18. p. 188, Arch. Survey of Western India, Vol. IV.



GROUND PLAN OF RAMESWARA AND MALLIKARJUNA TEMPLES AT NADKALSI.

Mysore Archaeological Survey.



(II) THE SRINGERI MATH AND ITS GURUS.

35. Guruvamśamahākāvya or History of successive teachers of Śringēri Math is a biographical work in verse in Sanskrit composed by Lakṣmaṇaśāstri, son of Viśveśvaraśāstri under the orders of Sachchidānandabhārati, disciple of Nṛsimhabhārati. As the author mentions the names of Chennammāji and Somaśēkhara Nāyak and as no mention is made of either Haiderali or of Virammāji, the last of the Keṭadi rulers, it follows that the author was the contemporary of Somaśēkhara II (1714-1739) of Keṭadi, when Sachchidānandabhārati, (1705-1741) disciple of Narasimhabhārati, adorned the pontifical seat at Śringēri. Lakṣmaṇaśāstri, the author of the work seems to have been a very good Sanskrit scholar and as he composed the work under the orders of Sachchidānandabhārati, it may be reasonably presumed that he faithfully copied all available traditional information about the successive teachers of Śringēri. But though the information recorded by him about the earlier gurus is purely legendary and cannot be relied upon, his narration of the story of later gurus contemporary with the chiefs of Keṭadi seems to contain some reliable historical events. Accordingly an attempt is made here to critically examine the work and give a summary of the information furnished in it.

36. The author begins with Sankarāchārya, the accredited founder of the Śringēri Math. With a view to put down immoral and unmoral sectarian customs and establish the truth preached in the Upanishads, Śiva is said to have taken the form of Sankara and been born as the son of Śivaguru at Kālaṭi in Kērala. Sankara's horoscope, given in this work, is almost similar to that recorded in Mādhavāchārya's Sankara Vijaya : the sun is placed in Aries, Jupiter in Cancer, Saturn in Libra and Mars in Capricorn. While according to Sankaravijaya the moon was in the constellation of Ārdra, the Guruvamśamahākāvya places the moon in Cancer along with Jupiter. According to Swamikannu Pillai's Ephemeris A.D. 805 is a year which satisfies Sankara's horoscope. After completing his education, he is said to have met with Rājaśēkhara and commended his three dramas in Sanskrit. He embraced Sannyāsāśrama under Govindāchārya. Having commented upon the Brahmasūtras of Bādarāyaṇa he is said to have proceeded to Badari and showed his commentary to Bādarāyaṇa known also as Vyāsa. Sankara's first disciple was Padmapāda and his second disciple was Maṇḍana known as Sureśvara later on. As Sankara is said to have debated with the wife of Maṇḍana known also by the name Viśvarūpa, and defeated her, it may be presumed that women were highly educated in those days and that they were able to carry on disputation even on abstruse philosophical subjects. The contention that Maṇḍana and Sureśvara are quite different personages is not satisfactorily proved. Sankara returned from Badari to see his dying mother. When the Nambūdri Brāhmans of Kerala, to whose sect Sankarāchārya belonged refused to attend the funerals of his mother, he is said to have uttered a curse against them that no Brahman ascetic should receive food from the Nambūdris, that the Nambūdris should cremate their dead in the premises of their houses and that the Nambūdri sect should be degraded from the high status of the Brāhmans. This curse seems to be a later invention to explain the peculiar customs of the Nambūdris, it being implied that Sankarāchārya followed the customs of the Southern India Brāhmans renouncing those of his own sect. As there was no king known as Rājaśēkhara in Travancore at the time, it cannot be believed that when Sankarāchārya heard of the loss of the king's three dramas which he heard read before him in his younger days, he recited them from memory and restored them.

37. With his two disciples Sankara went on a pilgrimage to Madhyārjuna, Anantaśayana, Rāmasētu and South Canara where two more disciples named Hastāmalaka

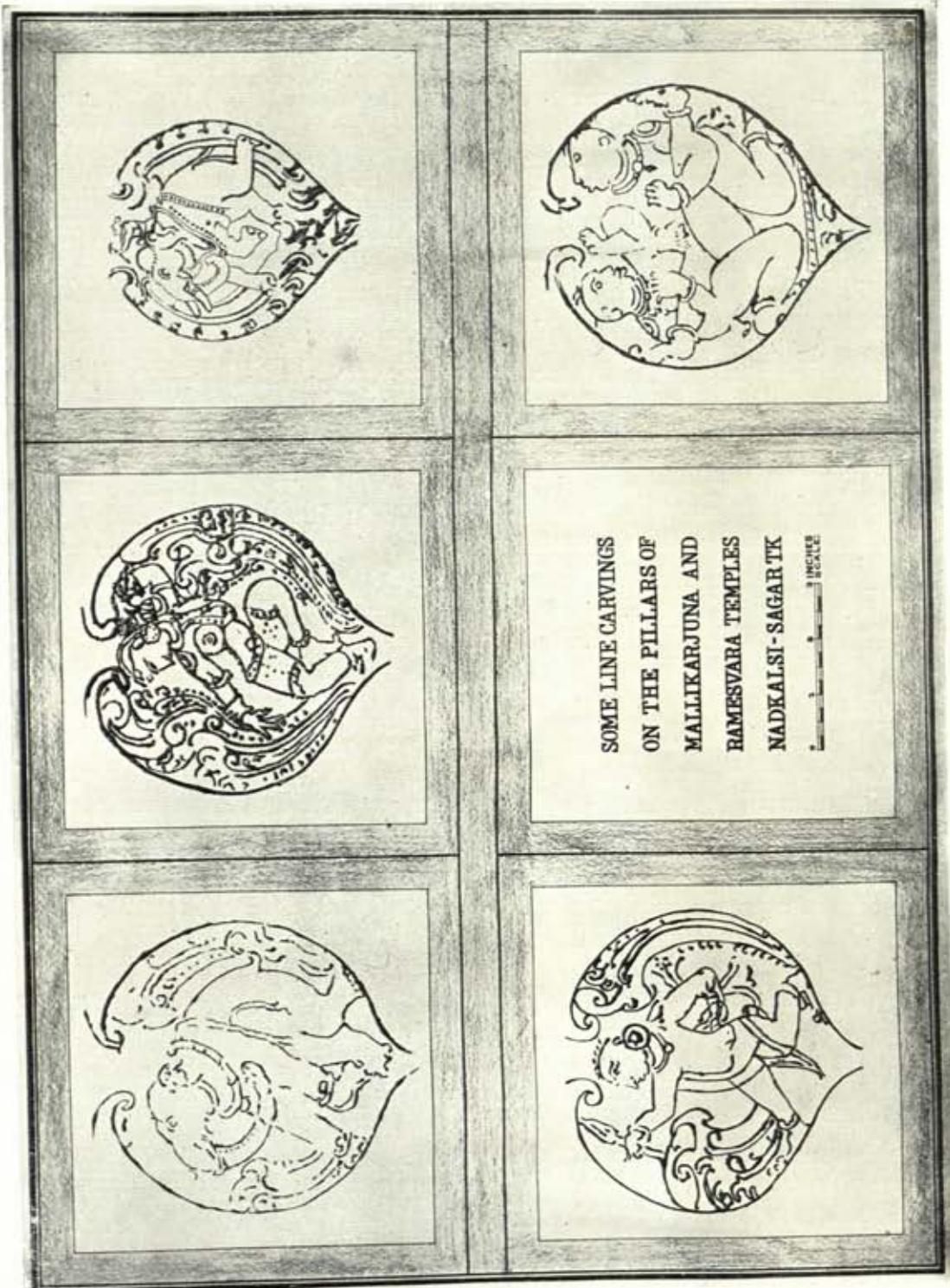
and Trôṭaka followed him. Having recovered from fistula, he continued his pilgrimage and passed through Gôkarña, Śrîsaila and Jagannâtha to Benares. The author says that he set up five māṭhas and mentions the name of Sringêri, Kânci, Badari, Kâśi, and Jagannâtha. He is said to have proceeded to Kashmir and conquered the goddess of learning in disputation and pleased her by his poetical skill even in the composition of erotics. At his request the goddess is said to have followed him and taken her permanent abode at Sringêri. As instructed by him Surêśvara stayed in the Māṭha at Sringêri and Padmapâda in Pûri-Jagannâth. Trôṭaka is said to have taken care of the Māṭha in the North (Badari) and Hastâmalaka in the West (?)

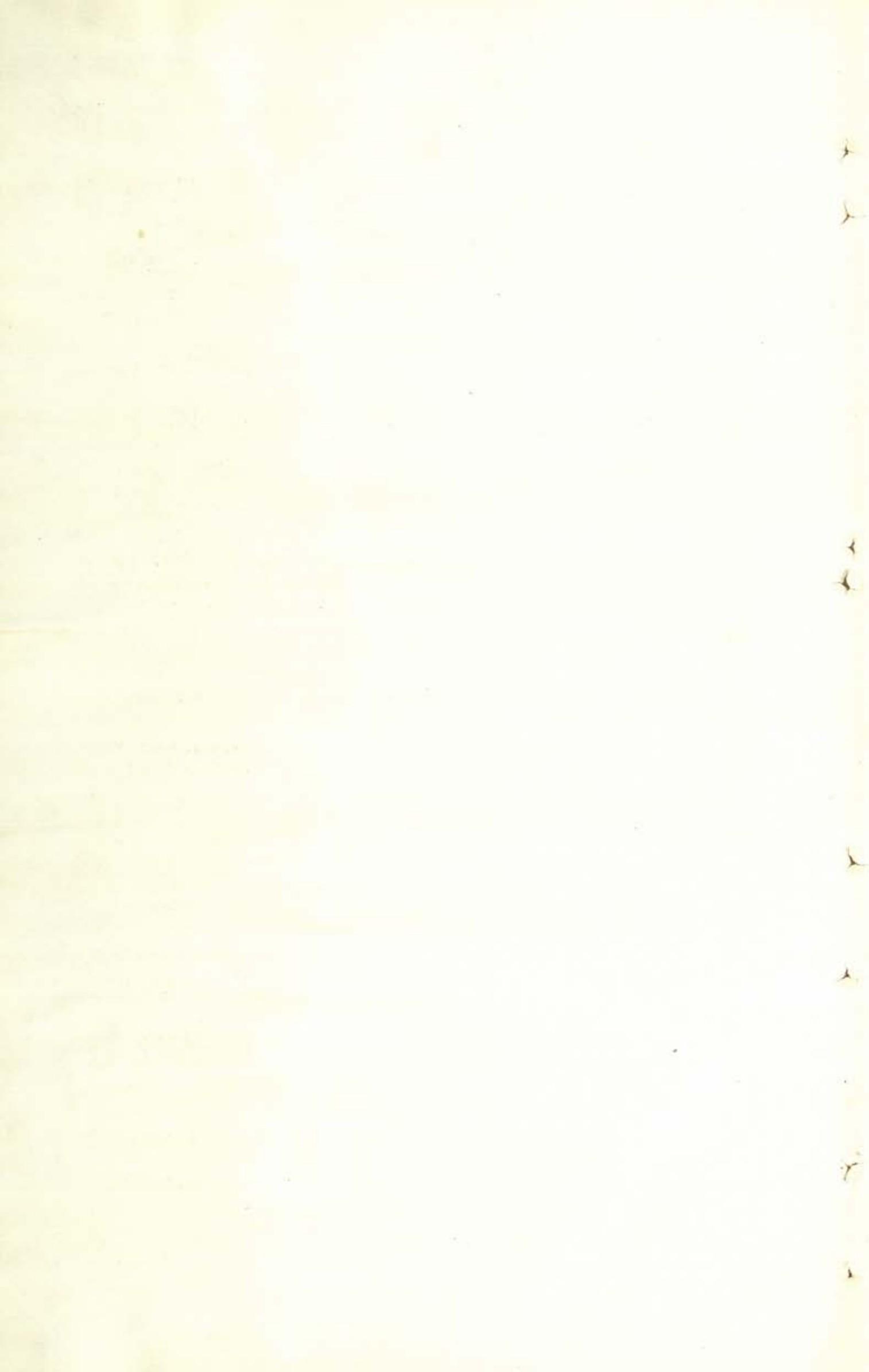
38. Surêśvara was followed by Bôdhaghana, his disciple at Sringêri. The latter was succeeded by Jnânaghana whose successor was Jnânôttama. Next came Jnângiri who was followed by Simhagiri. Then came Iśvaratîrtha and Narasimhatîrtha one after the other. The latter was succeeded by Vidyâtîrtha known also as Vidyâśankara, learned in all the śâstras and expert in Tantra and Mantra.

39. Meanwhile the younger of the two sons of a poor learned Brâhmaṇ in Varângal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Sringeri embraced asceticism under Vidyâśankara. He was given the name of Bhâratikrishnatîrtha and succeeded his guru on the latter's demise. A few years afterwards his elder brother became very anxious to know his whereabouts and going in search of him from place to place came at last to Sringeri and saw him living the life of a Sannyâsi. Vidyâśankara admired his learning and having initiated him in the Sannyâsa order named him as Vidyâranya. Vidyâranya showed his works, especially his Vêdabhâshya to Vidyâśankara who commended it and advised him to obtain the opinion of distinguished Pandits in different places in India. Accordingly taking the Bhâshya with him he went to Benares and other places and got their approval of the work. That Vidyâranya met a Brahmarâkshasa near the Vindhya hills and that following the instructions given him by Vyâsa in Benares he returned to Hampe and caused the Brâhmaṇ to obtain release from Râkshasa nature, is a story in the work apparently to magnify Vidyâranya's intellectual and spiritual works. There seems to be nothing incredible in a second story narrated of him in the work. He was a little dull and following the advice of a woman who prevented him from committing suicide for the sake of his dullness he continued to worship the goddess of learning and became a very learned man.

40. At this time Sangama, a descendant of the Yadu family was the king of Hampe and its neighbouring land. He had five sons named Harihara, Kampa, Bukka, Mâra, and Muddapa. Harihara and Bukka were employed by Virarudra, king of Varângal as his financial officers. When Virarudra and his successor Râmanâtha were successively dethroned and driven out by the Sultan of Delhi, both Harihara and Bukka were captured and imprisoned in the castle of the Cavalry commander of the Sultan. Though they effected their escape, they were recaptured and placed before the Sultan. Pleased with their valour, he released them and permitted them to rule over the Dekhan. After crossing the Krishnâ, they had however to encounter Ballâla in battle and having been defeated by him, they fled for safety. Having again gathered their scattered force, they succeeded in reaching Hampe. After seeing Vidyâranya there and receiving his blessings, they led their army against Ballâla and having conquered him in battle, established their sovereignty over the Dekhan.

41. Meanwhile Mâdhava and Sâyana, ministers of Harihara, paid a visit to Vidyâranya and requested him to bless them with progeny. Vidyâranya told them that none of them would have an offspring and that if they would publish in their own name the Vedabhâshya and other works written by him, they would have the benefit





they aspired for from a son of their own. This they did and that is how a number of works written by Vidyâranya, are even now known as Mâdhaviya and Sâyanîya (Mâdhava's and Sâyaña's).

42. Following the advice of Vidyâranya, Harihara and Bukka strengthened their army and routed out Hoysala Ballâla in battle and built a new city under the name Vijayanagara. The date on which the foundation of the city was laid is stated in a verse as follows :—

" When there have elapsed the years measured by 1258 (Nâga-ishu-arka) in the Saka era, in the year Dhâtri, in the month of Vaiśâkha, in the bright fortnight, on Sunday the 7th lunar day with the constellation Bharaṇi, Vidyâranya laid the foundation of the city of Vijayanagara".

There is however some error in the date given here. The week day does not agree with the Tithi, nor does the Nakshatra.

The city is said to measure two Yojanas both in breadth and length.

43. On the occasion of crowning Harihara in the new Capital Vidyâranya caused the king to make a number of land and money grants to learned men. To replenish the treasury of the Kingdom Vidyâranya is said to have caused by the power of his penance an abundant shower of gold from heaven. Harihara's son who appeared to be dumb gained his power of speech through Vidyâranya's charms. Having gone to Kâsi for a second time Vidyâranya is said to have established two Maths. At his suggestion Harihara made rich land grants to Sringeri Math and sent the information to Sringeri through Mârapappa. Vidyâranya is also said to have cured Bukka of a deadly disease from which he was suffering. It is on this occasion that Vidyâśankara temple was constructed at Sringeri. A letter was sent to Vidyâranya in Kâsi requesting him to return to Sringeri. Meanwhile Bhâratîkrishnatîrtha died and Vidyâranya succeeded him. At the same time Bukka also died at Vijayanagar and Vidyâranya arrived here and crowned Harihara II, son of Bukka.

44. In addition to the rich land-endowments given to the Sringeri Math, Vidyâranya is said to have secured for the Math a number of Birudas (honours and titles) from the emperor of Vijayanagar. The list of Birudas is as follows :—

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| <ol style="list-style-type: none"> 1. An umbrella named Mahichakra. 2. Śankha, big conch shell. 3. Chakra, a discus. 4. Two Châmaras, Chowrie fans. 5. Kartari, a staff with its top shaped like scissors. 6. A pair of Sûryapânas (?) 7. A pair of white umbrellas. 8. A Dundubhi, a drum. 9. A Jayaghaṇṭâ, Victory bell. 10. Two drums called the sun and the moon. 11. Chakra, a drum so-called. 12. A Damaruga, a small drum. 13. A pair of Meghâmbara, two pieces of cloth as blue as a cloud. | <ol style="list-style-type: none"> 14. Two white conch shells. 15. A pair of day-torches. 16. Makara-tôrana. An arch shaped like Makara, a sea monster, signifying the honour due to the preceptor of an emperor. 17. Jagajjampi, a big umbrella. 18. A pair of Meghâjambaras, two umbrellas so called. 19. Patâka, a flag. 20. Ândolikâ, a Palanquin. 21. Simhâsana. A seat so called. 22. Pâduka, two wooden slippers in-laid with gems. |
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45. After receiving these honours Vidyâranya returned to Sringeri accompanied by Harihara II. A temple to Bhâratîkrishnatîrtha was built and two Agrahâras called Śringapura and Vidyâranyapura respectively were also constructed and given to learned Brâhmans together with Vrittis or agricultural lands for living.

46. Vidyâranya was succeeded by Chandraśekhara-bhârati who was followed by Nrîsimhabhârati. Then came Purushottamabhârati who was greatly honoured

by Bukka II of Vijayanagar (1405-1406) and who built temples to Chandraśekhara and Nr̄simhabhbāratis.

47. Purushottamabharati's disciple was Sankarabhārati. They were both honoured by Rāmadevarāya of Vijayanagar (1406-1416). Sankarabhārati's disciples were Chandraśekharabhārati and Nr̄simhabhbārati, both of whom appeared as if they were the sons of Siva himself.

48. The text here is not clear as to whether these two persons successively followed Sankarabhārati on the pontifical seat at Sringeri and whether Rāmachandrabhārati succeeded Nr̄simhabhbārati or Sankarabhārati. Rāmachandrabhārati was succeeded by Nr̄simhabhbārati. Both Rāmachandra and Nr̄simha were greatly honoured by Praudhadēvarāya (1414-1446) and Virūpāksha (1467-1478). Then came Dviguṇa Nr̄simhabhbārati who was greatly respected by Mallikārjuna (1446-1467) and also Rāmadēva. He was followed by Abhinava Nr̄simhabhbārati who was greatly revered by Virūpāksha (1467-1478). Venkaṭappa Nāyak of Ikkeri (1582-1629) presented him with his own green flag as a badge of honour. His commentary on the Śivagīta is a learned work. He was an expert in Tantras and Mantras. He selected a boy of foreign country as his disciple under the name Sachchidānandabhārati.

49. At the invitation of Venkaṭappanāyak of Ikkeri, both Abhinava Nr̄simhabhbārati and Sachchidānandabhārati went to Ikkeri. Sachchidānandabhārati made discourses in Tarka, Mīmānsa, and Vedānta in the Court of Venkaṭa, and was admired for his learning by the Court Pandits. Spending a few days in Ikkeri and Sāgara, the Guru with his disciple returned to Sringeri. After the demise of Abhinavanr̄simhabhbārati, Sachchidānandabhārati succeeded him. At the request of Venkaṭappa Nāyak, the Guru proceeded to Ikkeri and Kolūru where he worshipped Goddess Mūkāmbā.

50. Venkaṭappa was succeeded by Vīrabhadranāyak (1629-45). The chief of Kalaśa by name Bhairava who was waiting for an opportunity to recover his territory seized by Venkaṭappa now invaded the territory of the Keladi State and took possession of some part of Keladi territory measuring six yojanas (24 miles), Sringeri being situated within it. Bhairava sent some of his officers to fetch Sachchidānandabhārati to Kalaśa, his capital. Without fearing him the guru went to Kalaśa and was lodged in a tent on the bank of the Tunga. After going through his usual daily religious duties the guru went to see Bhairava in his palace and having praised the good qualities of Vīrabhadranāyak, his enemy and having blessed Bhairava, boldly sat before the greedy chief. Intent on taking away the wealth of the Sringeri Maṭh, Bhairava marshalled his brave warriors with drawn swords before the Guru. Sachchidānandabhārati showed no signs of fear and began to discourse on spiritual subjects in a grave and dignified tone. Thinking that the ascetic was no timid man to surrender the wealth of the Maṭh to him, Bhairava presented the Guru with silk cloths and sent him back to Sringeri. No sooner had the Guru reached Sringeri than came Bhairava to Sringeri with his army. Having been frightened at the sudden arrival of the plunderer at Sringeri, most of the inhabitants left Sringeri for a neighbouring village for safety. Having won over the treasurer of the Maṭh, Bhairava carried away the money of the Maṭh. Having made a ditch round Sringeri as a protective measure against his enemy, Bhairava went before the Guru and fearing his spiritual powers returned to Karakala without making any attempt to pacify him. The army of Vīrabhadra followed the chief and surrounding Karakala interrupted the movements of Bhairava.

51. With a view to see Sachchidānandabhārati, Vīrabhadra came to Tirthahalli where he came to learn that having won over his own army, Bhairava was marching against him. Coming to know that Bhairava was again marching against Sringeri,



NORTH-WEST VIEW OF AGHORESVARA TEMPLE, IKKERI.



SOUTH VIEW OF NANDI MANTAPA, IKKERI.



Sachchidānandabhārati was about to leave the town for engaging himself in making penance elsewhere. Meanwhile Virabhadra sent a Pandit to tell the Guru that he was prepared to put down Bhairava and that there was no necessity for the Guru to leave the Maṭh. Accordingly the Guru sent blessings to Virabhadra and performed penance in the Maṭh for the king's victory. In the battle which ensued between them, Bhairava sustained a defeat and surrendered himself to Virabhadra who, pleased with his submission, allowed him to go back to his capital and keep peace. Hearing this the Guru was immensely pleased and narrated the stories of Bhārata and Rāmāyaṇa to Virabhadra. It is at this time that the Guru composed a Kāvya called Rāmachandramahōdaya. But the Guru's peace was short-lived, for a few days after, Bhairava plundered the Maṭh for a second time and made the Guru "as emaciated as the crescent moon after the loss of his wealth". The Guru left the empty Maṭh and lived somewhere outside Śringeri. Hearing of this, Virabhadra stationed some of his army on a mound near Śringeri to guard the town and persuaded the Guru to return to the Maṭh. Śringeri now became partly a military station and partly a sacred place of gods and saints. Having seen the gods and saints of the Maṭh and received the blessings of the Guru, Virabhadra returned to Ikkeri.

52. Enraged at this, Bhairava sent his army for a third time and besieged the town. The Commander of Virabhadra's army was a man of low character and having been bribed by Bhairava began to retreat before Bhairava's army. The inhabitants of Śringeri were very much frightened and appealed to the Guru for help. The author of the Guruvamśa-mahā-kāvya seriously narrates the story that the Guru saw in his dream that at his fervent prayer the Gods and Goddesses of the Maṭh attacked Bhairava's army and put it to flight and that as the Guru dreamt there was no army besieging the town the next day. The Guru is said to have composed in memory of the victory his three minor works called Guru-śataka, Minākshi-śataka and Kovidāshṭaka and lived in peace for the rest of his time.

53. In Keḍadi, Virabhadra was succeeded by Sivappa Nāyak (1645-1660). He seemed to be indifferent towards the Śringeri Maṭh. Urged by his followers Sachchidānandabhārati proceeded though uninvited to Bidure, the capital of Sivappa, who however, received the Guru with due honours and sent him back to Śringeri highly pleased. The Guru built a temple in Śringeri and set up the Goddess Bhavyāmbikā. As one Narasimha-yōgi, the successor of Rāmachandramuni did not behave well towards the Śringeri Maṭh, he was driven out of Bidure and ordered to reside in a maṭh at Sangama. The lands and other properties of the Maṭh were handed over to Śringeri by Sivappa Nāyaka. After the demise of Sachchidānandabhārati, Nrīsimhabhārati ascended the pontifical seat at Śringeri and at the invitation of Chennammāji (1671-1677) the widow of Sivappa Nāyak went to Bidure. Having stayed there a few days, he returned to Śringeri. During the great famine in the year Akshaya A.D. 1686, Nrīsimhabhārati was so liberal as to feed daily more than a thousand people come to the Maṭh for relief. His successor was Sachchidānandabhārati and he was duly anointed as the Guru on the third lunar day of the dark half of Phālguna of the cyclic year, Pārthiva in Śaka 1627 corresponding to A.D. 1705 and was greatly honoured by Basava, Chennammāji's successor at Bidure (1697-1714). At the invitation of the Nāyak he also proceeded to Bidure and returned to Śringeri with honours. Sometime after this, the Guru proceeded on a pilgrimage to Subrahmanya where his procession with all honours is said to have been carried out inspite of the powerful opposition made by the followers of Madhvāchārya. The Guru bathed in the Kumāradhārā and worshipped Subrahmanya in the cyclic year Ānanda (A.D. 1734). From Subrahmanya he proceeded to Vēlāpura at the request of the Nāyak of that place and his

ministers. Then he went to Uppinangadi and Inavallipura (?) and from that place he passed through Koṭīśvara and Honnāvār to Gōkarṇa where the Guru took necessary measures to guard the wealth of his Math against a pirate chief, who failing in his attempt to steal the valuables of the Math, directed his attention to the wealthy inhabitants in Gōkarṇa and Udupi and carried away both their wealth and women.

54. From Gōkarṇa the Guru went through Manōjna-nārāyanapura to Śringeri. On his way to Śringeri he proceeded to Benkipur at the request of Hanuma, a Pālyagār chief at the place. From Benkipur he passed to Tarikere, the stronghold of another Pālyagār chief called Pāṭṭābhīrāma who presented the Guru with an elephant to carry the victory drum in addition to large sums of money. After reaching Śringeri and spending some time there Sachchidānandabhbārati proceeded again to Gōkarṇa on the occasion of a solar eclipse. From Gōkarṇa he went to Bilige at the request of the Pālyagār Chief of that place. From Bilige he went to Banavasi and received from Sadāśiva, the chief of Banavasi, large sums of money as presentation to the Math. From Banavasi he returned to Keladi at the request of Virabhadra, the successor of Basava and paid visits to Sāgara, and Ikkēri. From Ikkēri he returned to Śringeri halting for a few days at Tirthahalli on his way back. Again at the request of Sōmaśekharanāyak (1714-1739) Sachchidānandabhbārati went to Bidure and was given a hearty reception by the Nāyak accompanied by his ministers and army. Having spent a few days there, he returned to Śringeri."

55. Such is the brief biographical sketch of the successive Gurus of Śringeri given by Lakshmaṇaśāstri in his Guruvamśaparamparā. It is to be noted how the life of the Gurus of the Śringeri Math had taken quite a different turn with Bhārati Krishṇa Tīrtha under the influence of Vidyāranya. From Surēśvarāchārya onwards down to Vidyāśankara, the chief avocation of the Gurus was learning, spread of learning and penance. They had no Jahagirs or land-endowments to manage, no rituals to observe except self-realisation and no tours to make with elephants, camels, palanquins, flags and other paraphernalia of titles, honours. With the arrival of Vidyāranya at Śringeri everything changed. With the money and materials secured by Vidyāranya for the Math, Bhārati Krishṇatīrtha caused the temples of Sāradā and Vidyāśankara to be constructed. Besides the daily worship of the Gods, Goddesses, and saints, special worship on the occasions of Navarātra in September and October, Sivarātre in February and other religious festivals on other occasions began to be performed and such performances required the expenditure of large sums of money. With a view to meet the expenditure of money necessary for worship and for feeding crowds of Brāhmans gathered from all quarters on the festive occasions, Vidyāranya succeeded in getting from the Emperors of Vijayangar for the math rich land-endowments. With a view to impress the people with the importance of the Math, he succeeded in getting also from the emperors of Vijayanagar various kinds of honours unknown to any Math till then.

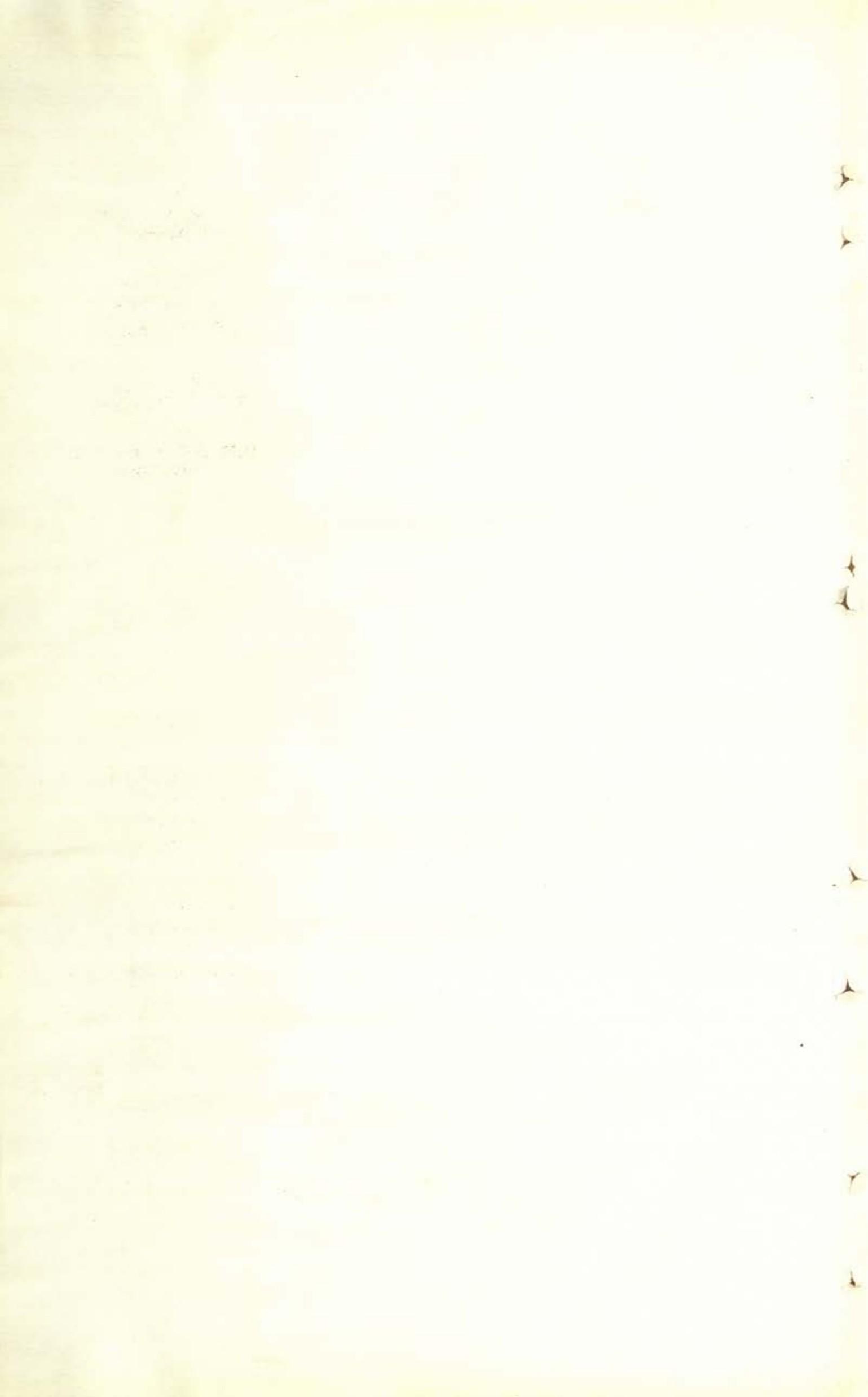
56. Thus instead of remaining a calm centre of study, contemplation, and penance as it was before, the Math became a small state with officers to collect its revenue and spend it, with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the Math. The Gurus from Vidyāranya onwards seem to have been termed Rāja-hamsas or royal saints consistent with the stately rank of the Math. The other Maths established by the followers of Rāmanujāchārya and Madhvāchārya followed suit and vied with each other in securing from different kings extensive land-endowments and various forms of titles and honours for their respective Maths. Thus beginning as centres of religious and philosophical culture Maths have become institutes of organised temple worship and of feeding crowds of pilgrims thronging them.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, KELADI.



GANDABHERUNDA CEILING IN VIRABHADRA TEMPLE, KELADI.



PART III—EPIGRAPHY.

57. The total number of records collected during the year is 113. Of these, 11 are copper-plate grants, 3 sannads and the rest stone inscriptions. These records relate to Vaydumbas, Cholas, Châlukyas, Kalachuryas, Yâdavas, Hoysalas, Vijayanagar kings, Keñadi chiefs, Gersoppa chiefs, Mysore kings and others. A dynastic and chronological list is appended at the end of the report.

The inscriptions discovered in and around Gersoppa reveal the names of some new families of kings related to each other by ties of marriage and ruling over parts of Shimoga and Canara in the 15th century A. D. They are Honna, King of Gersoppa, Mangarasa of Nagirapura, Basavadêvarasa of Banavasi and others.

A noteworthy feature of some of the inscriptions collected during the year is the power exercised by the Mahajanas in villages in granting lands for religious and charitable purposes with or without reference to the ruling sovereign. (*vide* No. 4, 7, 19, 113).

Attention is also drawn to the custom of setting up a stone to afford shelter to refugees seeking protection against enemies advancing to slay them. (*vide* No. 33).

58. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

On a vīragal set up in Kallēśvara temple in the village Bētūr in the Hobli of Dāvāngere.

Kannada language and characters.

1. svasti śrī . . . Śrīmukha-samvatsarada Mārgaśira
2. suda . . . Śukravāradandu Kundagōla
3. Kaligaḍu Nādigara
4. Nārāyanāya . . . madidam

Note.

This records the death of one Kaligaḍu Nādigara Nārāyanāyaka of the village Kundagol, probably in some battle, on Friday in the bright half of Mārgaśira in the year Śrīmukha.

2.

On a stone lying buried in a mound of earth called Jagannāthakatṭe near the village Lōkikere in the Hobli of Hadaḍi.

Size 6'×2'.

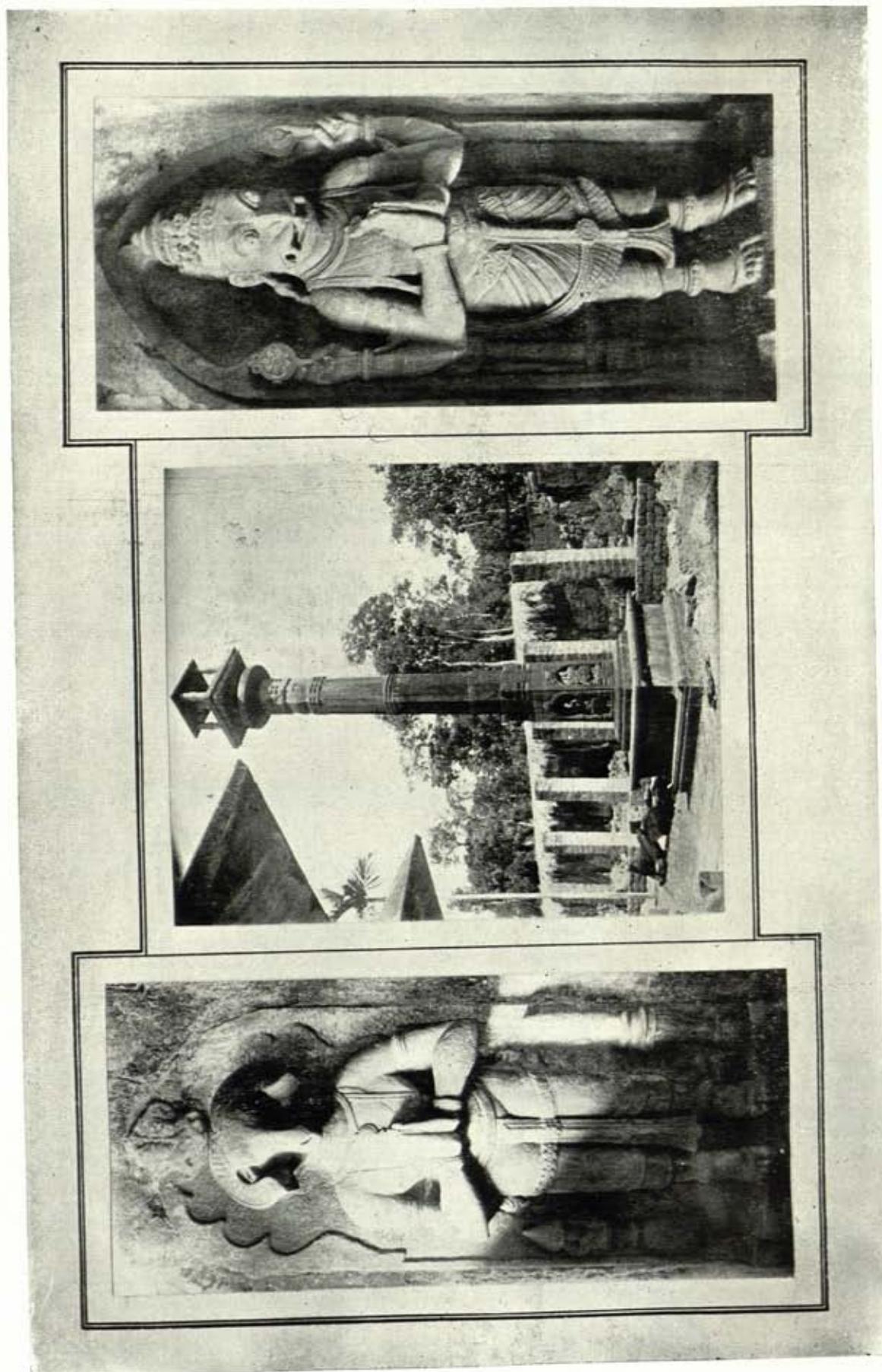
Kannada language and characters.

1.
2.
3. Pramādi
4. . samvatsara
5.
6. mahārājādhirāja Śrī Hoysala Sōmēśvara
7. Kankappajīya
8. . . . mattar ā
9. pratishṭhe
10.
11. sāsira kavileya
12. sva-dattām para-dattām vā yō harēta vasundharām shashṭhir-varsha-saha-srāṇi vishṭhāyām
13. jāyatē krimih! sāmānyō'yam dharma-sētur nrupāṇām kälē kälē pālanī-
14. yō bhavadbhīh sarvān ētān bhāvinah pārthivēndrān bhūyō bhūyō yāchatē Rāmabhadrah.

Note.

Several lines in this inscription are either partially or completely effaced. It seems to record the consecration of some god in a temple under the management of a priest named Kankappajīya during the reign of the Hoysala king Sōmēśvara in the year Pramādi and the grant of some land for the temple. The usual imprecatory verses are found at the end of the grant.

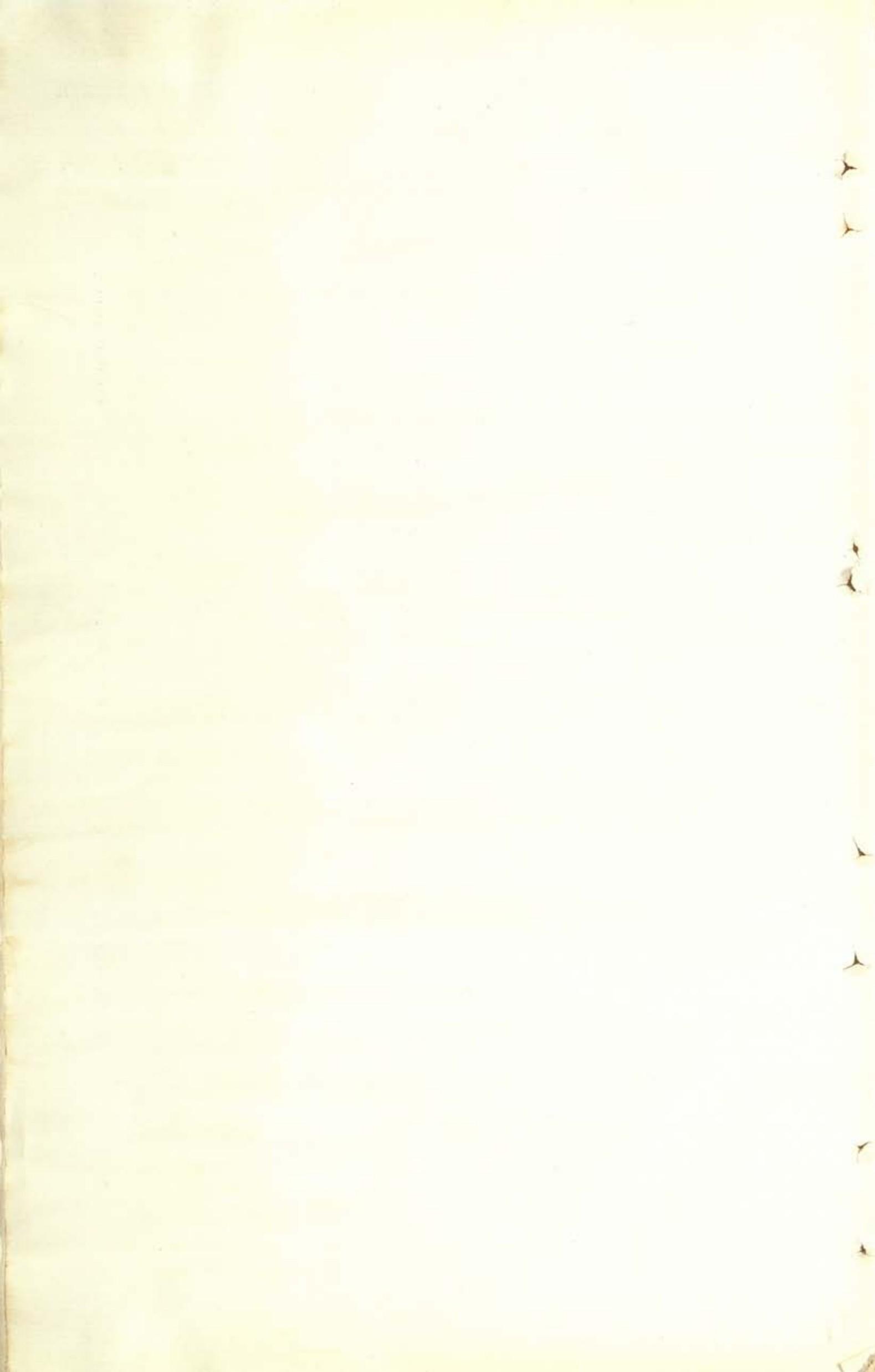
VIRABHADRA TEMPLE, KELADI.



NARASIMHA FIGURE.

LAMP PILLAR.

DAKSHA FIGURE.



3.

On a pillar in the navaranga of Kôdi Kallêśvara temple in the same village Lôkikere.

Modern Kannada language and characters.

1. yi dêvastâna sitilavâgi idan-
2. tadanu
3. Yiśvara sam . kârtika śuda
4. . . . Timmappanahali Ranga
5. . . . Channabasava
6. . . staru mâdida sêve

Note.

Some letters in this inscription are illegible. The inscription seems to record the renovation of the temple (in which the pillar containing the inscription stands) from a state of decay by the villagers Timmapanahalli Rangapa, Channabasava and others.

4.

HASSAN DISTRICT.

ARSIKERE TALUK.

On a stone set up in front of Maṇe Mallēśvara temple in the town of Arasikere in the Hobali of Arasikere.

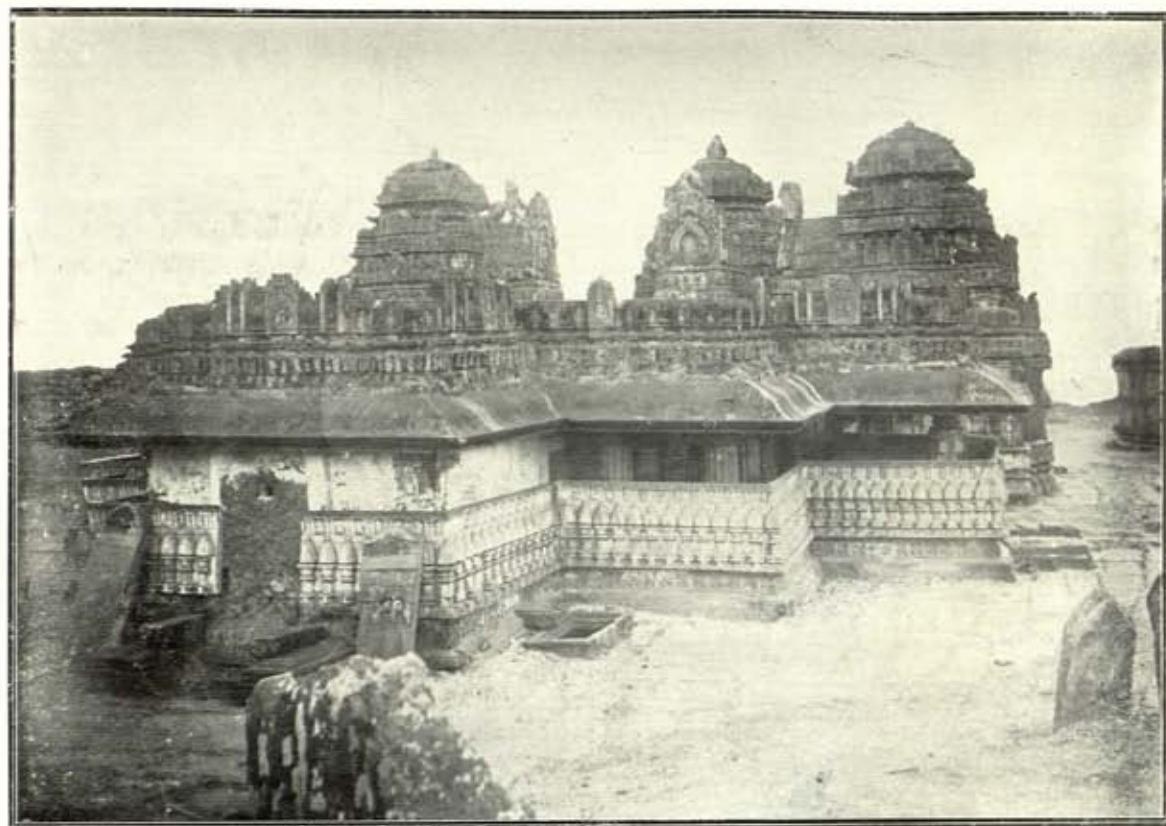
Size 3'—6"×2'—3".

Kannada characters and language.

1. śrī Mahā-dēva śaraṇu namas tunga-śiraś-chumbi-Chandra-chāmara-chāravē
trai-
2. lōkya-nagarārambha-mūlastambhāya Sambhavē svasti śrī jayābhuyada
Śālivāhana śaka varusha
3. 1291 neya Kilaka-samvatsarada Chayitra su 1 . . . dandu śrīman-mahā-
maṇḍalēśvara
4. ari-rāya-vibhāda bhāshege-tappuva-rāyara-gaṇḍa śrī Vīra-Bukkaṇṇa-vade-
yaru prithvī-rā-
5. jyam gayivali śrīman-mahā-pradhānam Basaveya-damṇāyakara nirūpa-dim
Sāupeya
6. Viṭhangāla maga nāyaka Āchārasara adhikāradalu māḍida dharma svasti
samasta-praśasti-sahi-
7. ta śrīmatu sarvanamasyada piriya-paṭṭada mahāgrahāram Udbhava
sarvajna Viravijaya Ballā
8. īapuravāda Arasiyakereya śrīmad asēsha-mahājanañgalu sāyirokkalu mā-
9. dīda dharma Vūraḍiya Mallikārjuna-dēvarige hostāgi dēvālyava māḍida
sammandha ā-dē-
10. vara amṛita-paḍige Aguļiya bayalalu ā dēvara gade kamba 40 ā dēvara
kai Vūr-a-
11. diyottinali kai 1 sanjemaṭhada hindāna kai 1 antu ā dēvara amṛitapa-
12. dīge mānyavāgi naḍasi bahevū śrīkāriya
13. dēvālyā māduva kalukutīgarige māḍuvudake sahāyavāgi
14. . . . gi . . . sammandha ā Mallikārjuna-dēvara śrīkāriya
15. . . . jayanu ā-Chandrārka māḍuvantāgi ā śrīmad asēsha-mahājanangalu
māḍida
16. dharmma ā dēvarige hūḍoṇṭa Sōmēśvararotinali Vīra māḍi-konḍīha
hūḍoṇṭa ā Viraya
17. . . . hinde vondu hūḍoṇṭa ā dēvarige saluvudu . dharmavan a-
18. īidavaru Kāsiyali . . konda pāpadalu hōharu mangala mahā śrī
19. bokkasada sēnabōva Jannayyana Narasimhvadēvana baraha

Note.

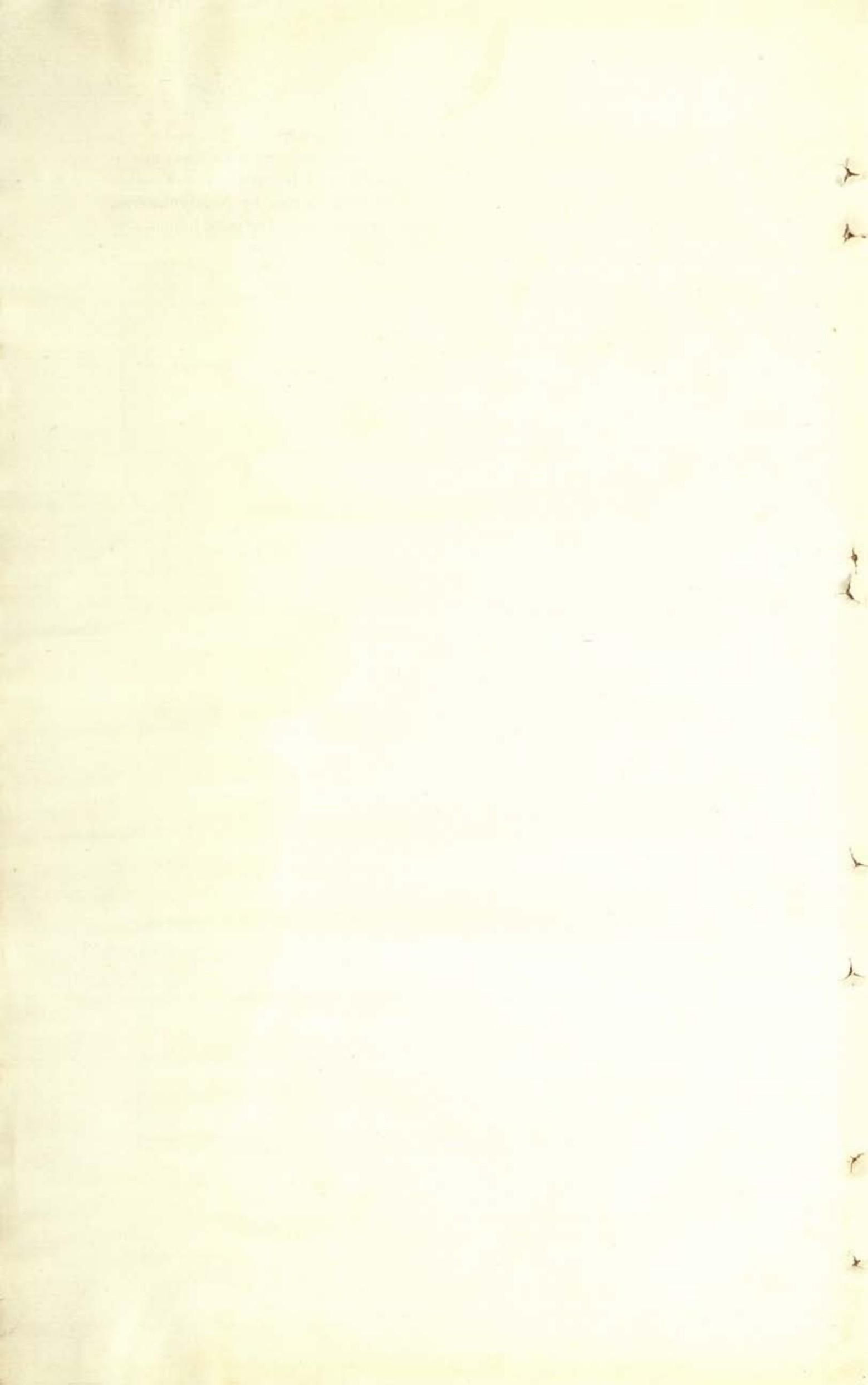
This records the gift of 40 kambas of wet land in the village Aguļi and 2 plots of wet land near the same village as mānya for the service of food offering in the temple of god Mallikārjuna newly constructed by the mahājanas of the agrahāra village Udbhava-sarvajna-Viravijaya Ballālapura alias Arasiyakere in the reign of Vijayanagar king Bukkaṇṇa Vodeyar (with titles), and under the orders of mahāpradhāna Basaveya daṇṇāyaka, while Nāyaka Ācharasa son of Sāvupeya Viṭhangāl was governing the land. A flower garden near the temple of Sōmēśvara in the village and cultivated by the gardener Vīra is also stated to have been presented by the mahājanas for the



NORTH-EAST VIEW OF KEDARESVARA TEMPLE, BELGAMI.



SUKHANASI DOORWAY OF TRIPURANTAKESVARA TEMPLE, BELGAMI.



service of God (Mallikārjuna) and some land is also said to have been granted to the masons (kalukutīga) who worked at the temple. The date is given as 1st lunar day of the bright half of Chaitra of the year Kīlaka, Saka 1291 (A.D. 1369). It is however not verifiable. The inscription is stated to have been written by Narasimhadēva, son of Jannayya, accountant in treasury (bokkasada sēnabōva). The usual imprecation is found in the record.

5.

On the foot of a pillar in the same temple.

Kannada characters and language.

1. Payimgala-sam
2. Āsāda
3. . . śri-Rāmaya .
4. . . galu . . bitṭa
5. . . . nandā . . .
6. dharma

Note.

Many letters in the inscription are effaced. It seems to record the provision made for the service of keeping a light in the above temple by śri Rāmaya in the month of Āshāḍha in the year Paingala. The date is not verifiable.

6.

On a boulder of rock to the south of the same temple.

Kannada language and characters.

1. Khara-samvatsaradalu
2. Mallaya Dēvayya
3. śri Mallikārjuna-dē-
4. vara sēvege yettisida
5. kallu-kelasada manṭa-
6. pa

Note.

This records the construction of a manṭapa for the service of God Mallikārjuna by Mallayya in the year Khara. The date is not verifiable.

7.

On a stone lying on the bank of a canal near the road to Kātavādi at the foot of a hill to the west of the same temple.

Size 3'—6" × 2'—0".

Kannada language and characters.

1. svasti śrimatu Vikṛiti-samvatsa-
2. rada ṣu su 13 Su śrimatu
3. mahāpradhānam Basava Danṇā-
4. yakara nirūpadim Tamma-
5. yyanum Mallayyanum mahā-
6. janangalum samasta-nakharamga-
7. lu śri Mallikārjunadēvarige
8. bitṭa gadde salage 5 aydu.

Note.

This records the grant of a field of wet land of sowing capacity of 5 salages for the service of God Mallikārjuna by Tammaiya and Mallayya and the mahājanas and nakharas (citizens) under the orders of the illustrious mahāpradhāna Basavadaṇṇāyaka on Friday 13th lunar day of the bright half of Srāvaṇa of the year Vikṛiti (date not verifiable).

8.

On a stone lying on a side of a field at the foot of Maṇeśvara hill near the same town Arasikere.

6'—6"×3'—6".

Kannada language and characters.

- 1—35
- 36. . . . Hoysalāyadola
- 37. . . . avarōl madhyamanāgi . . .
- 38. lōkottamam tānenalu
- 39.
- 40. Vīra-Ballāla-dēvarasarū
- 41. . . . Huligereya nelevidinoļu
- 42.
- 43.
- 44. . . . lōkadoļu ! śvasti samasta-gu
- 45. . . . praje-mechche-gaṇḍarum
- 46. . . . Rājādhyakshada
- 47. . . . rige vadḍavāra uttarāyaṇa-sankramāṇa
- 48.
- 49. dhārā-pūrvvakam mādi koṭṭaru
- 50. int ī dharmavam pratipālisidavarū Gange Vāraṇāsi Kurukshētradoļ
- 51. dharmavam keḍisidavarū kavileya konda
- 52. śva-dattām para-dattām vā yō harēta vasundharām shashṭi-varsha-saha-srāṇi vishṭhāyām jāyate krimih.

Note.

A number of lines in the inscription are lost. From what remains it appears to record the grant of some land to whom and for what purpose, not known, during the reign of the Hoysala king Viraballāla.

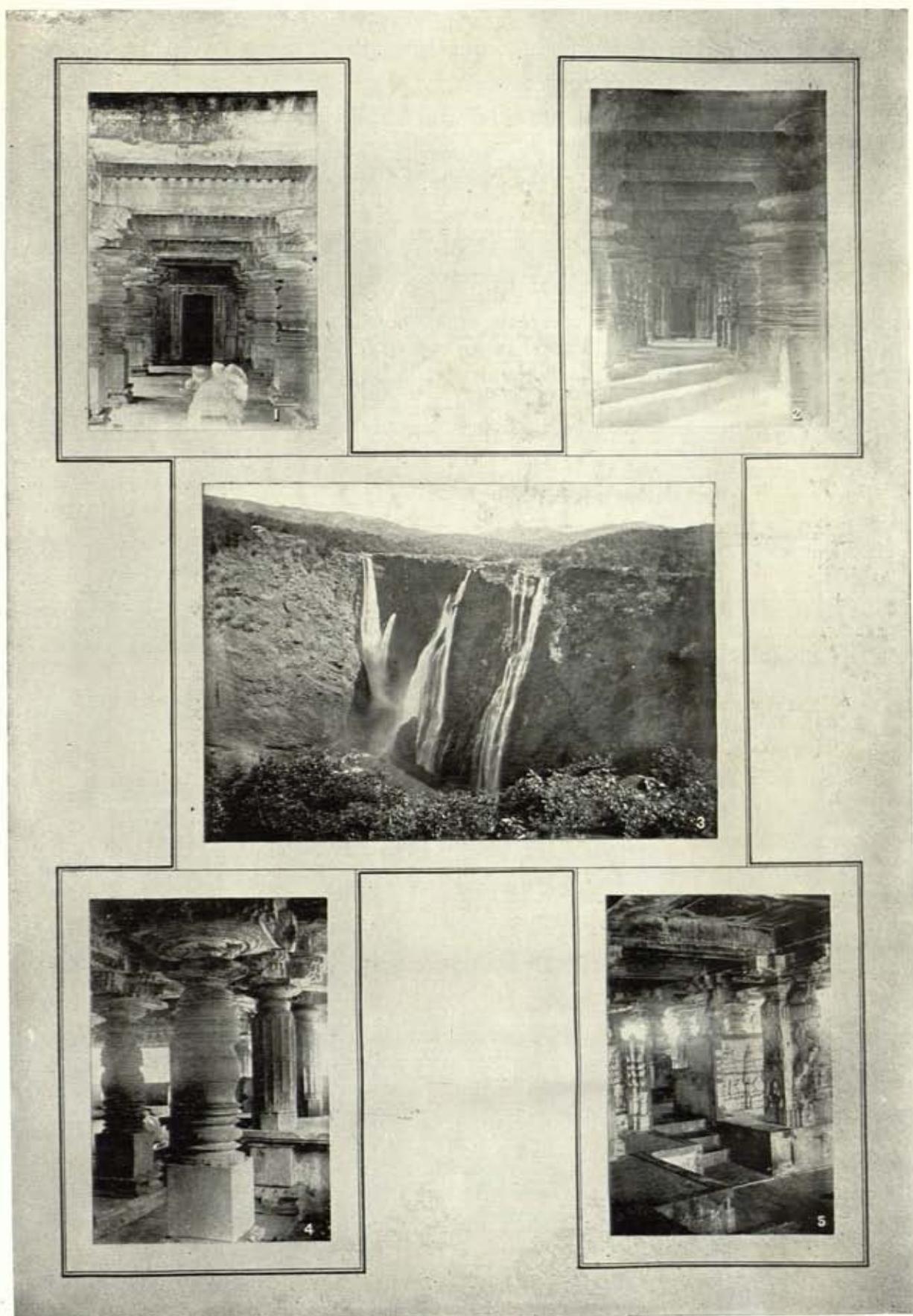
9.

On a stone newly discovered near the site of a ruined temple by the side of the tank Doddakere and set up near the Iṣvara temple in the same town Arasikere.

Size 7'—6"×3'—0".

Kannada language and characters.

- 1. namaś tunga-śiraś-chumbi-Chandra-chāmara-chāravē ! trailōkya-nagarā-rambha-mūla-
- 2. stambhāya Sambhavē || śrī-sōdarāmbuja-bhavād uditōtrir Atri-jātēndu-
- 3. putra-Budha-putra-purūravastah Āyuścha tasya Nahushō Nahushād Ya-yāti-
- 4. r tasmād Yadur Yadukulē bahavō babhūvuh ! khyātēshu tēshu nrīpatih kathitah kadāchit kaścid vanē munivarēṇa



MISCELLANEOUS PHOTOGRAPHS.

1. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI. 2. INTERIOR VIEW, HARIHAREWARA TEMPLE, HARIHAR. 3. GENERAL VIEW OF GERSOPPA FALLS. 4. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI. 5. INTERIOR VIEW, VIRABHADRA TEMPLE, KELADI.



5. Sañah karālam sārdūlakam prithvi [pratihi] Hoysala ityatō bhūt tasyā-
bhidā muni-vachōpi chamūra-lakshma ! tatō Dvārāvatī-nā-
6. thāh Poysalā dvipi-lānchchhanāh ! jatāś Saśapurē tēshu Vinayāditya-bhū-
patih || śrimatu Yaduvamsōdbhava bhūmīndra-
7. nata-kirīta-taṭa-ghattita-pādam Hēmādriya . . . dharanipati Vinayā-
dityam || kele Gangeyo-
8. ! amalateyim kele sobagim Girijeyo! ene Siriyodane . . . bhivridhhi
Keleyabbege nāma-
9. mādud int anvarttham ! Yādava-vamśa-kk amare mahōdayam Ereyanga-
nripati Vinayādityamgādam tana-
10. Yam vinayam sōdaramene tanage negalda dhīrōdāttam . . . m amala-
tējaguṇam Mērug im-
11. dravajakke chayyādambaram em-banti-rāl oppam-bādeḍātanire . . .
Ereyanganripam ! ariyamderā-kanga-
12. nereyam naṛeyam kṛipānatvamam gaṇāngane . . . nereyam nādiyi-
duvudan ariyadavara hem-
13. gal-aṭal ariyan Ereyanganripam ! Trīṇayanān . . . arāti purusham hara-
ksham Vanajajana lala-
14. ne Chaturānana-vanditan ādan Abja-nābha . . . vanu vinimā . . .
membinav Ere-
15. yamgan ādan ereyam guṇa-santatig ēm kṛitārtthanō || . te tann amala-
vaśamvade tanna patibratānu-
16. rāgam gedegonda . . . nolid ashtāṅga-darpaṇam hrīdayamāgiral
Echaladēvi tā-
17. nu manga-la-pūrṇa-kumbhamene . . . Vāriruha-bhavamgē-
18. n akhila-Chandrānge dhīrang Echalā-dēvi gabhīrang Ereyanga-nri-patig
ādam . . . mūvar ddēvara saktiye mūva-
19. roḍam tappadenisi negalda ttāv indīvara-lōchaneg Echalā-dēvige Ballāla-
Vishṇuvudiyādityaru ||
20.
21. svasti samadhigata-pancha-mahāśabda-mahā-maṇḍalēsvaram Dvārāvatī-pu-
ravarādhisvaram Tuļuva-baṭa-jaladhi-baḍabā-
22. nalām . . . para-maṇḍala-sūrekāra
23. saraṇāgata-vajra-panjara Vāsantikā-dēvī-labdhā-vara-prasāda mrigama-
dāmō-
24. da nāmādi-prasasti-sahitam śrīmanu mahā-maṇḍalēsvaram Taṭakādu Kongu
Nangali Gangavādi Noḷambavādi Hala-
25. sige Hānumgall Uchchamgi-gonḍa bhujabala Viragangan asahāyaśūra
Sanivāra-siddhi giridurggamalla chaladanka- Rāma
26. nissanka-pratāpa Hoysala-Vira Ballāla-dēvaru dushṭa-nigraha-śiṣṭa-prati-
pālanam geydu rakshisuttam Dōrasamudra-
27. da nelevidino lu sukha-sankathā-vinōdadim rājyam-geyyuttum ire tadiya-
pāda-padmōpajīvīgalappa rajyādhyā (ksha)-
28. karaṇangala kirtti yent endode Harihara-dēvan-agrasuta Rēchaṇān
ātana . . . guṇanidhi Mādhava saduguṇi Nāraṇādē-
29. . . saṇa dāni tān enipar eseva dēvanenippaṛ oppidaru varaguṇi mukhyar
ūrjita-gōtra-pavitrapakar i dharitri-
30. yolu || balidavara vaniteyara nallam satu-kirtti ātage mudadind īyalu
ballam . . . jātane sulalitam Kētamalla.
31. . . mūpa || . . . valliya kattale māmbana daṭadalita sanjemallegala
pūvembina beladimgalimdene kaṇbaya-
32. la chaluvan īvud Arasiyakereyolu || svasti samasta-guṇa-sampannarum
āśrita-jana-kalpa-vṛiksharum saraṇā-
33. gata-vajra-panjararu nuḍidante-gaṇḍarum sakalajana-pūjyarum Siva-dha-
rmma-nirmmaṭarum śri Gōjēsva-
34. ra-dēvara pādārādhakarum appa Gōjara mahimōnnati yentendode. . .

35.
 36. . . . svasti śrīmatu.
 37. Hoysala Vira-Ballālana besadim Rājyādhyakshada Heggade Rēvaṇṇa
 Kētamallangaluv Arsiyakere-
 38. ya mahā-janangaļu samasta-praje-gāvunḍugaļu . . . ya nakharangalū
 39. Būvagāvunḍan olagāda samasta-Gōjaruv irddu saka varsha 1105 Sōbhā-
 kṛitū-samvatsarada Jyēshṭha su-
 40. ddha 3 Vaḍdavāra uttarāyaṇa sankramana Vyatipātādandu ā Gōjēsva-
 dēvara aṅga-bhōga-ranga-bhō-
 41. gakkendu nandādivige khaṇḍa-sphuṭita-jīrṇōddhāra . . . dēvara
 āhāra-dānakka vāgi Lākulā-
 42. gama-samaya-samuddharaṇarum Kālāmukha-pratibaddharumappa Aghō-
 rashaktipāṇḍita-sisya Dharmarāśipāṇḍitara maga
 43. Amṛitarāśi-pāṇḍitara kālam karchi dhārā-pūrvvakam mādi biṭṭa datti
 Kaṇiganakereya kelagāna gadde salage 4. . .
 44. ḥiya bedale kam 100 paḍuvalu ālada bedale ka 100 dēvarige naḍavantāgi
 māḍida dharmma
 45. sva-dattām para-dattām vā yō harēta vasundharām shashti-varsha-saha-
 srāṇi vishṭhāyām jāyate krimih

Note.

This records the gift of a plot of wet land measuring 4 salages under Kaṇiganakere tank together with two plots of dry land each measuring 100 kambas made by Heggade Rēvaṇṇa Kētamalla with the *mahājanas*, *gāvunḍas*, and all the Gōja people, under the orders of Hoysala king Vira-ballāla (II) for the service of God Gōjēsva and for the repairs of the temple. The land was placed under the supervision of Amṛitarāśi-pāṇḍita, son of Dharmarāśipāṇḍita, who was a disciple of Aghōraśakti-pāṇḍita, who belonged to Kālāmukha sect of Saivites having Lākulāgama as their sacred book.

An imperfect genealogy of the Hoysala kings from Saḷa is given in the inscription. The grant is dated Thursday (Vaḍdavāra) the 3rd lunar day of the bright half of Jyēṣṭha with Vyatipāta in the Uttarāyaṇa half of the year Sōbhakrit, Śaka 1105. This corresponds to Thursday 26th May A.D. 1183. The record ends with the usual imprecatory verse svadattām, etc.

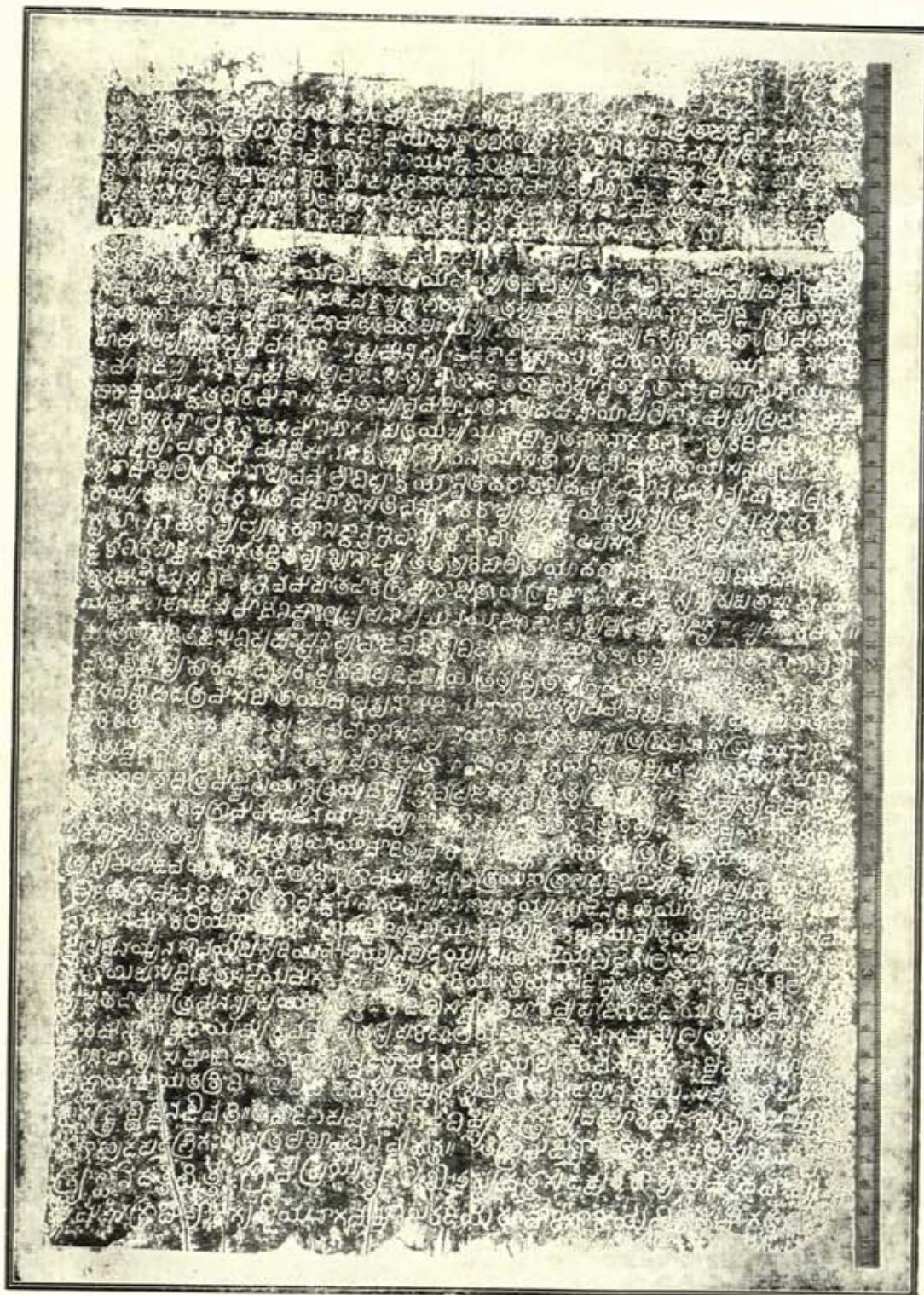
10.

On a stone recently excavated near a temple in ruins, below Doddakere tank near the town of Arasikere.

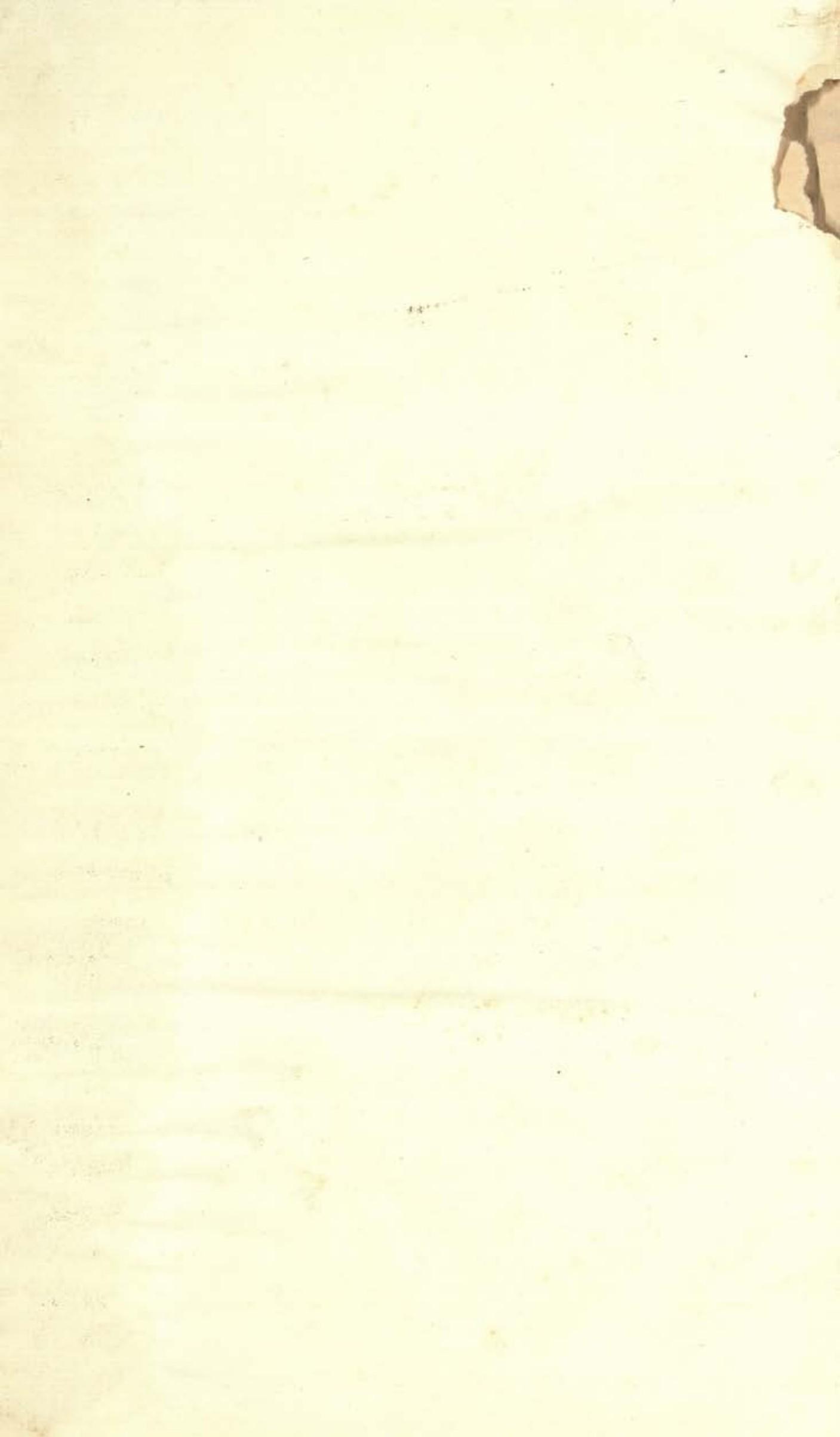
Size 6'—6"×2'—9".

Kannaḍa language and characters.

1. namaś tunga-śiraś-chumbi-chandra-chāmara-chārave ! traiḥkya-nagarā-
 rambha-mūla-stambhāya Śambhavē ||
2. svasti śrī satpathōdyachcharitam udita-satya-sphurad-viśvadhātri-
 vistārōdāttā-tējam jana-hṛi-
3. daya-vikāsōdayam vira-vidvit-nistārā-nūna-dānārdita-tamam amālam
 viśvavēdāṅga lōka- prastutym tāne-
4. nal Bhānuvinavol esegum Poysalōrbhbīśa-vamśam || padedā Poysala-vamśa-
 dol sasikalā-nai-
5. rmmalyamam Dēvabhūjada dānōnnatiyam prabhākarana tējō-rāsiyam
 ramya-pūrvva-diśādhīśa-Gajēn-
6. drad ondu madamam tann alkarim tāldi puṭṭidan udyad-vinayāmbhōrāśi
 Vinayādityāvanipālakam || ātana
7. tanayam || eraguv arinripargge siḍilavol eraguvan eragisuvan amara-ra-
 maniyaran adēn Ereyanga-nṛipati



STONE INSCRIPTION OF CHALUKYA KING AHAVAMALLA, AT KADEYANANDIHALLI.
SHIKARPUR TALUK.



8. guna-ganad-ereyano mādīdargge mālparill i-jagadol || lalitāngi śilavati
Yēchalegam guni Yeraganripa-
9. tige janīyisidār chalada kalitanada pempina neleyene Ballālu-Vishṇuv-
Udayādityar || avarolage Vishṇu-nṛipana
10. vikramam entene || munisind aruṇate kaṭegang inisodave virōdhi-nripa-
saptāṅgam Vishṇu-nṛipālang a-
11. ppvu nōd anupamam avan-alavi yitarar alaviye jagadol ! Budhalōkāśraya-
nemba Tārkshyarathanemb
12. Abjāyatākshaṁ dalemba Dharādhāra-kanemba bhōgayutanemb udyad-balā-
nvitanemba Dharitrīvaranemba lōkanu-
13. tanemb ī permmeiyim nōde Vishṇudharēśam sale Vishṇuvol sogayipam
Lakshmīmanōvallabham || â Vishṇubhūpa-
14. no! Mādēvitvam bettu petta! uttama-Lakmādēvi Narasimhadēvōrvvī-
varanan anūna-punyavati vasuma-
15. tiyo! || kadanadol ānt arātigāla dantiya dantaman otti kiltu tad-biduvane
poyye poldu pora-
16. poṇme saraktaka-mauktikamgal â-padado! avam Jayānganege hārama-
n oppire mālpanendod âr kkada-
17. nadol āmp idirchchuvadatār jjagadol Narasimhadāvanam || kadanadol
idirchchid ari-nṛipa-madaradaniya ra-
18. danadalli naṭṭa saral vālāda modalo! uchchalīsuv ond ad aṭ avanipa-Nāra-
simhadēvange nijam || â Nārasim-
19. hanripangam mānini Mādēvi sādhvi Yēchalegam lakshmīnilayanāgi Ballāla-
nṛipālam puṭtidam dharādhara-dhai-
20. ryyam || anupama-raṇa-nistārakan anūna-satvānvitam vichārakshaman
emba negalteyimde Ballālanṛipā-
21. ḥam Kārttikēyanantoppirppam || ghamatējam sariyādodam budhajanakkam
sādhu-sanghakkamita . . . yan-
22. te sāntiyaduntum rātriyo! nilpu . . . yanitalt urrviyo! eyde parbbiyum
paddedirddu-
23. dē Dinānātham eneyend adentu nuḍivem Ballāla-bhūpālanam || munism
Ballālabhūpam kiley asilate-
24. yam kīlvar anyāvanīpāla-nikāyam sthānadindam jaḍiye naḍuguvar bhhīti-
yim nōlpad ī-pāngu nitāntam
25. chōdyamint ī teranā aṛide nān igal entendod int itana khaḍgakkam virōdhi-
pratatige . . . da
26. kkuvendum || phaṇinātham pāṭi bhōgakk amarapati-samam rūpa-sampatti-
g abjēkshaṇan udyad-vikra . . . bara
27. ke dore Mahēśam nijājñā-viśēshakkeṇe dhirōdāttā-chittakk amama sari
Daśāsyāri dānakke mattum toṇe Ka-
28. rnnam tānenalk ī-vasudheyō! esedam Vīra-Ballāla-bhūpam || â Ballāla-
mahipana satiya permme yentene
29. lalanā-nirmmita-kauśalam palavu-kālakk Abjajamg indu kauśala-vāyt
uttamarūpeyam vimaleyam Ballā-
30. la-viśvambharēśa-lasatkāminiyam budharg aniśam iyuttirpp Umā-dēvi-yam
lalanā-ratnaman udgha-kīrtiyu-
31. teyam pett uttama-praudhiyim || kumuda-dājanayane kōmale kumudāsave
yenisi negal̄d Umādēvi-
32. ge vikrama-Sōma-vamśa Ballāla-mahīśam kūrppan embud adu takkude dal ||
ballā! Ballāla-nṛipam Ballālēśvara-
33. nivāsamam kīrti-śrīvallabhan ettisidam ūle sallalitam enalke śōbhip Arasi-
yakereyo! || svasti samadhigata-pancha-
34. mahāśabda mahāmaṇḍaleśvaram Dvārāvati-puravarādhīśvaram Tuļuva-
ba-la-jaḍadhi-baḍabāṇālam dāyāda-dāvā-
35. nalam ! Pāṇḍya-kula-kamalavana-vēdaṇḍa Gaṇḍabhēruṇḍa ! maṇḍalika-
bēṇtekāra paramandala-sūrekāra

36. sangráma-bhíma Kalikálá-káma sakála-vandi- brinda-santarpaṇa-samarttha-
 vitarana-vinôda Vâsantikâ-dêvi-
 37. labdha-vara-prasâda ! Yâdava-kujâmbara-dyumanî mandalika-makuta-
 chûdâmanî ! kadanaprachañda mala-
 38. parolgânda nâmâdi-prâasti-sahitam srîmat Tribhuvanamalla Tałakâdu
 Kongu Nangali Gangavâdi Noñamba-
 39. vâdi Banavase Hânumgalonda bhujabala Viragangan asahâya-sûra-
 śanivârasiddhi giridurga malla chaladanka-
 40. râma niśsamka-pratâpa-HoysalaVîra Ballâladêvar sakala-dharitriyam
 dushta-nigraha śishta-prati-pâlanadim
 41. rakshisuttum Dôrasamudrada nelevîdinal sukha-samkathâ-vinôdadim râ-
 jyam-geyyuttamirddu śri-
 42. mad râjadhâni Arasiyakerevalli śri Vîra-Ballâleśvaradêvaram supratish-
 the mâdisidar à Arasiyakere-
 43. ya permmeayam pêlvade ! paramêshthi-prakhya-viprapratatigalin ilâ- prakhya-
 sûdrâliyim khêchara-kânta-prakhya-
 44. rapp à vanijarin inaja-prakhya-koyyâlgalim sâgaramam pôlv i taṭakam-
 galin amara-purôdyâna-mam pôltu
 45. sôbhâkara-mapp udyanadind i y Arasiyakere bhûbhâgadol sôbhisir-
 kkum || mulidâgađe kûrpavaro-
 46. ! tilivudu tilivudu gadendu sâruva teradim galapuva gilivíndina kałakałav
 Arasiyakereya banado! opputtirkum
 47. svasti samasta-sôbhâkaramapp Arasiya-kereyo! Vîra Ballâla-bhûpam śri
 Vîra Ballâleśvaram supratishthe
 48. mâđisi yâ dêvara nitya-naivêdyâ-kkam nandâdîvigeegam pûjâriparichâra-
 kar- âhâra-dânakka-vendu saka varsha
 49. 1110 neya Kilaka-samvatsarada Paushyad amavâsyé Sômavâra vitîpâta
 sankramaṇadandu Nena-sammpa-
 50. dhada Guđigereya mathada Vimala-śaktigaļa śishyarappa Kriyâśakti-
 pañditara kâlam karchchi dhârâ-pûrvakam
 51. mâđi biṭṭa datti Kriyâśaktigaļa-
 52. Agguliyakereya nađubayalalli salage yârakkam 6 kamba 240 yî dêvâlayada
 samipa-
 53. da beddale kambav arunûru 600
 54. piridum bhaktiyin Iśvaracharanâbja-dhyânadim Kriyâśaktigaļ Iśvara-!
 nâma tanûjanan âdara-dindam pađedar adhikapunyôdaya-
 55. nam || bahubhir vvasudhâ dattâ rájabhib Sagâdibhîh yasya yasya yadâ
 bhûmis tasya tada phalam yî dharmmamam
 56. pratipâlisidavargge Vârañâsiyalli sahasra-kavileyem Brâmhañargge koṭṭa
 phala || yî dharmmamam keđisidargge saha-
 57. sra-kavileyuvam kôti-Brâmhañaruvaṁ konda dôsha || sva-dattâm para-
 dattâm vâ yô harêta vasundharâ shashṭi-varsha-
 58. sahasrâni vishṭâyam jâyate krimih || Tivikramapañditara padya tallikhita !
 Boppôjana kañdarañe ||

Translation.

Obeisance to Śambhu, beautiful with the yak-tail fan, the moon on his lofty head and the foundation pillar for the city of the three worlds. Be it well. Moving high in the sky (in the path of righteousness), with bright light spreading over the expanse of the whole world, (brilliant in prowess), bringing joy to the hearts of men, destroying darkness (enemies), free from blemishes, praised by the world and Vêdângas (praised by learned men versed in Vêdângas), the lineage of Hoysala kings shines like the sun. In that famous Hoysala lineage was born the king Vinayâditya, an ocean of modesty possessed of purity like the rays of the moon, of liberality like the celestial tree, of splendour like the sun, of pride (mada) like the elephant of Indra. His son Ereyanga :—He

would pounce like lightning on the hostile kings who fought with him and make the celestial damsels do obeisance to them. What fine qualities did he possess ! In this world there are few who require the good deeds done by others to them. To that king Eraga and the beautiful Échale possessed of good character, were born like the abodes of determination and prowess, Ballâla, Vishnu and Udayâditya. Of these Vishnu's prowess is as follows :—

The moment his eyes became even slightly red with anger, the elements of sovereignty (*saptâṅga*) possessed by hostile kings fell into the hands of King Vishnu. His fighting power is matchless and extraordinary. King Vishnu, beloved consort of Lakshmi (queen) resembles (the god) Vishnu in being the abode of shelter for the gods (learned men), with Garuda as his vehicle (possessed of chariots drawn by horses,) and eyes like the lotus, being the support for the earth resting on hoods of serpents (enjoying the worldly, pleasures,) possessor of great strength, lord of the earth, and praised by the world. His chief queen Lakshmâdêvi of matchless virtue on earth, had by him, the son named Narasinga, the foremost among rulers. King Narasimha, plucks away by force the tusks of the enemies, elephants in battle, and striking them on their frontal globes, tears them asunder and with the fresh pearls red with blood issuing from the globes appears to present a shining necklace to the goddess of victory. What hero can encounter him in the battle-field ? The arrow shot by him at the tusks of the rutting elephants of the hostile kings that oppose him in battle pierces their globes and comes out in their hind parts. Such is the prowess of Narasimha-Dêva. To that king Narasimha and his honoured chief queen Echale was born king Ballâla an abode of wealth and possessed of firmness resembling a mountain. King Ballâla was like Kârtikêya, slayer of the demon Târaka in battle (matchless hero), possessed of great strength, able to move in heaven (able in investigating things). How can I compare Ballâla to the sun ! Though the two resemble each other in brightness Ballâla is kind towards learned men and the virtuous while the sun is hot and burning, and while the sun does not shine at night Ballâla's fame spreads over the universe at all times. When king Ballâla takes out of the scabbard his shining sword, the hostile kings run away from their places ; when he brandishes it, they tremble with fear. This connection between his sword and his enemies is highly curious. The brave king Ballâla was a match for the lord of serpents in possessing many hoods (pleasures), an equal of Indra in beauty, a Vishnu in the display of great prowess, a Siva in commanding obedience from others, a Râma in possessing a heroic and noble mind, and a match for Karña in liberality. The greatness of the queen of king Ballâla :—Brahma after practising the art of creating women for a long time has now attained skill in the art since he has created Umâdêvi possessed of great beauty and spotless character, queen of Ballâla, a gem among women, ever liberal to the learned and possessed of great fame. To Umâdêvi endowed with eyes resembling the lotus and slender form and having the fragrance of the lily it is only proper that king Ballâla of the heroic lunar race should be husband. This brave king Ballâla, the lord of the goddess of fame, erected the beautiful temple of Ballâlêśvara in Arasiyakere.

Be it well. While the mahâmaṇḍalêśvara, entitled to the band of five instruments, lord of the excellent city of Dvârâvati, a submarine fire to the ocean that is the Tuluva army, wild fire to rival kinsmen, an elephant to the lotus garden that is the Pândya family, gaṇḍabhêruṇḍa, hunter of maṇḍalikas, plunderer of the enemies, territories, a Bhîma in battle, a Cupid in the Kali age, delighter in making the minstrels happy by liberality, obtainer of a boon from Vâsantikâ-dêvi, a sun in the sky the Yâdava family, the cres jewel of maṇḍalikas, terrible in battle, excellent champion over the Malapas—possessed of these and other titles, the illustrious Tribhuvanamalla, obtainer

of Talakāḍu, Kongu, Nangali, Gangavāḍi, Noṇambavāḍi, Banavase, and Hānungal, Bhujabala-vira-Ganga, unassisted hero, Sanivārasiddhi, Giridurgamalla, a Rāma in battle, of fearless prowess, Hoysala Vira Ballāḍadēva while reigning in peace and wisdom at Dōrasamudra, ruling the whole earth by punishing the wicked and protecting the good, set up the god Viraballāḍeśvara in the capital Arasiyakere.

The greatness of Arasiyakere : With Brahmans resembling Brahma, with Śūdras of great fame on earth, with merchants equal to Kubēra, with warriors resembling Yama, with tanks resembling the ocean, with gardens beautiful like the celestial groves of Amarāvati, Arasiyakere shines over the earth. Among the gardens of Arasiyakere can be heard the cries of multitudes of parrots as if they are proclaiming "The moment you get angry with your beloved, make peace, make peace."

Be it well. In the town Arasiyakere possessed of great beauty, king Vira Ballāḍa consecrated the god Viraballāḍeśvara, and for the daily food offering and perpetual lamp to the god, for the food of the priests and servants, made the following grant with the pouring of water after washing the feet of Kriyāśakti-paṇḍita, disciple of Vimalaśakti of Neṇasammadha ? belonging to the mutt at Guḍigere on Monday, the new moon-day with Vyatipāta and Sankramana in the month of Pushya of the cyclic year Kīlaka, Saka year 1110 :—

To Kriyāśakti (were given) 6 salages or 240 Kambas of wet land below the tank in Aguli and 600 kambas of dry land near the temple. By great devotion to Śiva and meditation on his lotus feet, Kriyāśakti got the virtuous son named Iṣvara.

Land has been given away by several kings like Sagara. To whomsoever the land belongs at the time, to him accrues the fruit of giving it. Those who maintain the charity obtain the merit of giving 1000 tawny cows to Brahmans at Benares. Those who destroy this will incur the sin of killing thousand tawny cows and a crore of Brahmans. He who resumes the gift of land made by himself or others will be born as a worm in ordure and live in it for sixty-thousand years.

Composed by Tivikrama-paṇḍita and engraved by Boppōja.

Note.

This records the consecration of a Śiva temple called Ballāḍeśvara in the town Arasiyakere by the Hoysala king Ballāḍa II in the Saka year 1110, Kīlaka on the new moon day of the month Pushya which corresponds to Tuesday, 14th January A.D 1189. The date however, neither coincided with Monday nor sankramana as stated in the record.

11.

On the back of the above inscription stone.

1. svasti śrimad Yādava-kulakamala uttarōttarābhivṛiddhiyim salutumire ta-
2. diya-pāda-padmōpajivigalappa Viśva ya kereya bhaktarum śri Vira Ballāḍeśvara-nan-
3. dādivigeyam chandrārka-tāram-baram yar okkalum nadayisuva nudivargg akshaya-bhaṇ-
4. dāravāgi bitṭa datti 1143 neya Vikrama-samvatsarada Śrāvana ba ! Ādīvā-
5. ram modalāgi ā dēvargge pādapūje setti kotṭa ga ! Baḍakeyana Māchaya ga 3
6. ā Mālayya . . . maga Mādeyana Dēvayyana Vāsudēva pa 5 Maleya-
7. nūra Būchaya ga ! Būcheyana Bammeyaga ! Manneya Honneya pa ! Kere-
8. yasanteya Mahadēva Tōṇṭada Rēvanna pa 5 . . . Kētamalla

9. . . Rāmagaudara Singeya gaudara Bammeya pa ! . . . Dâseya pa 3 Telu-
10. ga-kêriya Chavundaya Nigalada Râchisetti ga 1 Uppina Dâsiya ga 1 Âsandiya
11. Boppayagaļu Bôvachaṭṭiya pa 5

Note.

This inscription records the grant of some land (not mentioned in the inscription) for the service of God Vîraballâjâśvara and also various sums of money paid by several individuals (named) for the service of the same god on Sunday 1st lunar day of the dark half of Śrâvaṇa in the year Vikrama, Saka 1143. Vikrama however corresponds to Saka 1142 or A. D. 1220. The details of the date are incorrect for this year.

12.

On a stone lying in the midst of Ichalu trees below the tank in the same town of Arasikere.

Kannada language and characters.

1. svasti śrî Vîraballâ
2. Kêtamallana Râmayanu
3. turuhuyalali Suralôkava sandode
4. âtana tamma Malligavuḍa . . . nilisi-
5. da mangaļa mahâ śrî ||

Note.

This is a memorial stone recording the death of Râmaya son of Kêtamalla in a cattle raid, set up by his brother Malligauḍa, during the reign of the Hoysala king Vîraballâla.

13.

On a fragmentary stone lying by the side of the railway line near the town Arasikere.

Size 2'—6"×2'—3".

Kannada language and characters.

1. svasti samasta-bhuvanâśrayam śrî-prithivivallabham
2. mahârâjâdhîrâjam paramêśvara parama-
3. bhaṭṭâraka malladêvara
4. râjyam uttarôttarâbhivṛiddhi pravarddhamânam â-
5. chandrârkatârambaram saluttumire svasti samasta-
6. praśasti-sahitam śrîman-mahâ-maṇḍalâśvara Dvârâ-
7. vatî-puravarâdhîśvara Yâdava-kuṭâmbara-dyumanî
8. samyakta-chûḍâmani nâmâdi . . . Hoysala
9. Vishnuvarddhanadêvara râjyam-geyuttiralu Arasiya-
10. kereya Kêtamalla Mallisetti gaļu
- 11-12.
13. mritenâpi surâṅganâ kshana-vi
14. chintâ maranê ranê

Note.

This record is imperfect and refers to the death of Kêtamalla and Mallisetti during the reign of Châlukya king Tribhuvanamalla and of the Hoysala king Vishnuvardhana (titles mentioned) and ends with the usual verse in praise of battle. The inscription is not dated.

14.

On a vīragal on the road to the water-pond in the town Arasikere.

Size 1'—6"×1'—0".

Kannada language and characters.

1. śrimatu pasāyita Mallasettiyara tamma
2. Vīrasetti kallan-obbanam kondu
3. Suralōka-prāptanāda ātange . madavalige
4. Kētabbe nilisida kallu mangala . . .

Note.

This records the death of Vīrasetti, brother of Pasāyta Mallisetti while slaying a robber and the setting up of the vīragal by his wife Kētabbe. The inscription is not dated.

15.

On a stone set up near the ruined temple of Sambhulinga in the village Gijeyahalli in the Hōbali of Arasikere.

Size 5'—0"×2'—3".

Kannada language and characters.

1. namaś tunga-śiraś-chumbi-Chandra-chāmara-chārave trai-
2. lōkya-nagarārambha-mūla-stambhāya Sambhave ||
3. ā Hoysaḷa-vamśadō udāyisida Vinayādi-
4. tyana putranapp Ereyanganripangav Echaladēvīgam
5. mūvar ddēvarante Ballāla Vishṇuv Udayādityaremba
6. mūvarum putṭidar avarolage Vishṇu-nṛipana vikramaventendo ||
7. svasti samadhibhāgata-panchamahāśabda-mahāmaṇḍa-
8. lēśvaram Dvārāvatī-puravarādhīśvaram Tuļuva-bala-jaḍadhibāḍavā-
9. naṭam dāyāda-dāvānaṭam Pāṇḍyakuṭa-kamala-vana-vēdaṇḍa gaṇḍabhē ruṇ-
10. ḍa maṇḍalika-bēṇṭekāra paramaṇḍala-sūrekāra sangrāma-Bhīma Kalikāla-
11. Kāma sakala-vandi-vṛinda-tarppaṇa-samart-tha vitaraṇa- vinōda Vāsantikā- dēvī-labdhā-
12. vara-prasāda Yādava-kulāmbara-dyumanī maṇḍalika-chūḍāmanī kadana- prachanḍa ma-
13. laparoṇ gaṇḍa nāmādi samasta-prasasti-sahitam śrīman mahā-maṇḍalēśvaram Talakāḍu-Kongu-Nangali Gan-
14. gavādi Noṇambavādi Banavase Hānumgallu Uchchangigonda gaṇḍa bhuja baḷa Vīragangan asa-
15. hāyaśūra Śanivārasiddhi giridurggamalla chaladanka-rāma niśsanka- pratāpa Hoysaḷa-Vi-
16. ra-ballāḍadēvaru dushṭa-nigraha śiṣṭapratipāṭanam-geydu rakshisuttire Dō- rasamudrada
17. nelevīḍinoṭu sukha-sankathā-vinōdadim rājyam-geyyuttum ire tat-pāda- padmō-
18. pajivigaḍappa Gijeyahalliya Bammagāvunḍa Gauḍeya Milleya Mālagaudana Chaṭṭiya
19. kammāra Mādiōja Mārabōva ivaroṭagāda samasta-prajegaṇu Mēlālike Mai- metṭi
20. Balleya Maimeṭti Kēśava Maimeṭti Hariyāṇa int inibarum Jēḍara Dāsi- mayyana ma-
21. ga Kāṭigaudanu Gijeyahalliya Murihinḍiya holavēriya simeyalli kattisida

22. kerege bitṭa gadde umbalī kham 3 mūgaṇḍugadolage Kōtēhāla Gojjēśvara dēvarige Kāti-
23. gauda bitṭa gadde koṭaga 10 matte Gijahallīya Mēlēśvara—dēvargge Kāti-gauda bitṭa gadde
24. koṭaga 5 || Murihiṇḍiya Konguliya Māchagauḍa Hariyamagauḍa Basava-nāyaka hegga-
25. de Nāke-aṇṇana maga Kallagauḍa Mādigauḍana maga Ēchagauḍa Mēlālike Sāviyanṇa samasta-prajegaṇu sa-
26. hitavāgi Gijeyahallīya Murihiṇḍiya holavēriya simeyalu Jēḍara Dāsimayyana maga
27. Kātiḍauḍa katṭisida kerege intinibarum śakavarṣa || 23 neya Raudri-samvatsarada Chaitra śuddha trayodaśi
28. Vaddavāra Uttarāyaṇa sankramana vyatipātadandu bitṭa umbalī gadde koṭaga 50 koṭaga aivattaro-
28. ge Arasiyakereya Gojjēśvara-dēvarige Kātiḍauḍa bitṭa gadde koṭaga 10 Murihiṇḍiya
30. Mallikārjunadēvarige Kātiḍauḍa bitṭa gadde koṭaga 5 || int i-dharmmamam pratipālisidavaru Gan-
31. ge Vāraṇāsi Kurukshetrada taḍiyalu sahaśra-kavileyam kōḍumam koṭa-gumam ponnalu katṭisi
32. sahasra-Brāhmaṇarige dānamāḍida phalavakku int i dharmmamam keḍi-sidavaru Gange Vāraṇāsi Kurukshetra-da
33. daḍiyalu sahaśra-kavileyam sahaśra-Brāhmaṇarumam konda dōshakke ilivarū

Note.

The purport of this inscription has been given already in Para 95, Page 40 of the Mysore Archaeological Report for the year 1918 but without the text of the inscription. The text of the inscription has now been published in this Report together with its transliteration.

The inscription begins with a description of the genealogy of Hoysalas up to Vishnu-vardhana and records the grant of a plot of wet land with the sowing capacity of 3 khanḍugas by Bammagāvunda, Gauḍeya Milleya, Cheṭṭaya, (son) of Mālagauḍa, Kammāra (smith) Mādivōja, Mārabōva of Gijeyahallī along with Mēlālike Maimeti Balleya, Maimeti Kēśava and Maimeti Hariyana, servants of the Hoysala king Viraballāla II, as an umbalī to Kātiḍauḍa, son of Jēḍara Dāsimayya, for having built a tank near Murihiṇḍi and another grant to the same person of a plot of land with the sowing capacity of 50 koṭagas by all the inhabitants (*praje*) of Murihiṇḍi includiug Māchagauḍa, Hariyamagauḍa, Basavaṇṇayaka, Kallagauḍa, son of Heggade Nākiyanṇa, Yēchagauḍa, son of Mādigauḍa, Mēlālike Sāviyanṇa. The inscription further states that out of these lands Kātiḍauḍa made a gift of a plot of wet land with the sowing capacity of 10 koṭagas for the service of God Gojjēśvara of the village Kōtēyahālu and a plot of wet land with the sowing capacity of 5½ koṭagas for the service of God Mēlēśvara of Gijeyahallī and a plot of wet land with the sowing capacity of 10 koṭagas for the service of God Gojjēśvara in Arasiyakere, and a plot of wet land with the sowing capacity of 5½ koṭagas for the service of God Mallikārjuna in the village Murihiṇḍi. The grant is dated Thursday (vaddavāra) 13th lunar day with vyatipāta of the bright half of Chaitra in the Uttarāyaṇa period in the cyclic year Raudri, Śaka 1123. This corresponds to Thursday 30th March of 1200 A.D.

The grant ends with the usual imprecation.

16.

Below the above inscription.

Kannada language and characters.

1. Śrimukha tsarada
2. dharmmada voppige—śāsana krama-ventendaē
3. Kommayyana maga Meyimeti Ballayyana aliya Male-
4. ya yint ivaru māḍida dharmma pratipālisuvaru
5. Kāṭigavuḍana maga Dāseyā Bēvajjiya Bayiraya Ba-
6. mmaya Mēlayyamgalige yint i dharmmama naḍasuva-
7. ru hinde parōkshadoļu Ballayya Chikkaṇṇa Hariyaṇa Bo-
8. ppeyanum kundade naḍasuvaru
9.

Note.

This inscription refers most probably to the charity mentioned in the inscription above and also to the appointment in the year Śrimukha of Maleya, son-in-law of Mai-meti Ballaya, son of Kommayya for the maintenance of the charity and also refers to the participation in the charity of Dāsayā, son of Kāṭigauḍa (mentioned in the above inscription), Bayiraya, of Bēvajji, Bammaya and Mēlaya. Ballaya, Chikkaṇṇa, Hariyaṇa and Boppaya are exhorted to see that even in the failure of proper supervision the charity is observed without any impediment. The date is not verifiable. The inscription ends with the usual imprecation.

17.

On a 2nd inscription stone in front of the Śambhulinga temple in the same village (Gijeyahalli).

Size 5'-0"×2'-9".

Kannada language and characters.

1. namaś tunga-śiraś-chumbi-chandra- chāmara-chārave trailōkya-nagarā- rambha-
2. mūlastambhāya Śambhavē ||
3. ma-vistāra-sthānam eseva Hoysala-vamśam || â Hoysala-vamśadoļ udi- yisi-
4. da Vinayaditya-putranapp Ereyanganripangav Echaladēvigam puṭṭi-
5. darb Ballāla-Vishṇuvudayādityaru avarolage Vishṇu-nṛipana vikrama-
6. ventene || munisind aruṇate kaḍegang inisodave virōdhī-nṛi-
7. pa-saptāṅgam Vishṇu-nṛipālamg appuvu nōd anupamam avan-alavi yitarar a-
8. ḥaviye jagadoļu ! Budhalōkāścharya-nemba Tārkshya-rathanemb Abjāya-
9. tāksham dal emba dharā-dhārakanemba bhōgāyutanemb udyadbala- nvayanemba
10. dharitrīvaranemba lōkanutanemba i-permmeyim nōde Vishṇuvo-
11. Isogayipam Lakshmīmanōvallabham â Vishṇubhūpanoļ mādēvitvam bettu petta-
12. I uttama-Lakmādēvi Narasimhadēvōrvvīvaranan anūnapuṇyavati vasu- mati-
13. yoļ kadanadol ānt arātigaļa dantiya dantaman otti kilṭu tad-biduvane
14. poyye pōļdu poraponme saraktaka-mauktikamgal â padadolavam samarā- nganege

15. hâraman oppire mälpan endod âr kkadanadol ânt idirchehuv adaṭar j ja-gado! Narasimha-
16. bhûpanam || â Nârasimha-nripangam mânini mâtâvi sâdhvi su-Lakshmi-
17. nilayanâgi Ballâlanripâlam puttîdam dharâdhara-dhairyayam || munisim Ballâla-
18. bhûpam kile polev asiya . . . nikâyam sthânadindam
19. jaḍiye naḍuguvar bbhîtiyim khadga-vidyâ-pari-ṇateyan adêm
20. Kâlano! kaltudalte || âtana satiya permmeystene kamanîya-cha-
21. kôrêkshanę kumudâsave yenisinegard Umâdêvige Vikrama Sôma-
22. vamśa Ballâlamahiśam kûrppanembudu takkude dal Šivâya
23. namah svasti samadhigata-pancha-mahâ-sabda-mahâ-(mahâ) maṇḍalê-
24. śvaram Dvârâvatî-puravarâdhîśvaram Tuļuva-balâ-jaladhi-baḍabânaḍam
25. dâyâda-dâvânaḍam ! Pâṇḍya-kuļa-kamala-vana-vêdanâgaṇḍabhêrunḍa maṇ-
26. daļika-bêṇṭekâra para-maṇḍala-sûrekâra sangräma-Bhîma kali-
27. kâla-Kâma sakala-vandijana-santarpaṇa-samarttha vitaraṇa-vinô
28. da Vâsantikâdêvî-labdha-varaprasâda Yâdava-kuļâmbara-dyumanî
29. samyakta-chûḍâmaṇi kadana-prachaṇḍa malaparolgaṇḍa nâmâdi sama
30. sta-prâśastisahitam śrimat Tribhuvanamalla Tałakâdu Kongu Nangali
31. Gangavâdi Noṇambavâdi Banavase Hânungalu-gonḍa bhujabaļavira-
32. Gangan asahâya-sûra sanivârasiddhi giridurggamalla chaladankarâma nissankapra-
33. tâpa Hoysala-Vîra-Ballâladêvaru sakala-dharitriyam dushta-nigraha śishta-pra-
34. tipâlanadim rakshisuttum Dôrasamudrada neleviḍinalu sukha-sankathâ-vinôdadim
35. râjyam geyyuttumire tatpâda-padmôpajîvigaļappa Meyimeti Malla-dê-vagam
36. âtana sati Dâhâdêvigam puttîda śrimatu Śrîrangadaṇḍanâtha âtana tamma
37. Mayimeti Kalpu-balla-chamûpana mahimônnati yentendođe Râjana-giri
38. . . . râjakaivâra yeredu kaṭṭisi kēreya rachisidam vibhu kalpa-
39. mahijam Mâyimeti Kalpu-balla-chamûpam || ant ivaribbarim kiriyam śrî
40. Malapanâ mahimônnati yentendođe ll Gîjeyahalliya śrî Sambhu Mê-
41. . . . dêvara devâlyaman ettisidam yesevante Dêvavrînda-nivâsa
42. daśa . . su . . nijam dhyâ . . pâtu śaye sa nityam ! Śrî-rangadaṇḍâ-dhipa-
43. rim Muddêśvara Mêlesvara-pada-dvandva-vandana-pritimân ayam ! Ranga putri chi
44. ranjibhyam ? mêdinî chandratârakam ! Sambhumêlesvara-dêvara śripâda-padmâ-
45. râdhakarumappa Lingaṇa tâvu kaṭṭisida kēreya kelage goda-
46. gi sa 12 salage hannerâḍolage sa ! Mêlesvara dêvarige ko 10 ||
47. Bramhachâri Châmaṇabhaṭṭarige sa ! ko 5 Kesirâjage ko 5 ! Kêśava
48. Bhaṭṭana Mâcheya ko 5 â Nirayyage ko 5 Baladêvage ko 5 Kongalinâdaiyage ko 5 Bramhê-
49. śvaradêvarige ko 5 Chimmayyamge ko 5 Châkiseti Bommage êriya melaṇa
50. . . . sasiyanikki sâkuvantâgi yikkida gadde ko Kalukuṭigana Mâjôjage keyi ko 10
51. Sambhu Mêlesvara dêvara hûdôṭa kamba 25 â hûdôṭava sâkuvantâgi Mâlagâra

52. Bûvange yikkida gade ko 6 kamba 4 kalukuṭiga Mâdôjange keyi ko 5 Hiri-
53. yakereya kelage Sambhu Mêlêśvara dêvarige hola sthalā kam 30 gadde
sta (?) holavêriya ke-
54. yi ko 6 Tariyadahâla keyi ko 14 Kambahâla keyi ko 6 Hattiya-hâla keyi
55. ko 4 ! Sambhu Mêlêśvara dêvara śî kâryyake Harijiya Mêlajiya..yipattina
bhôga
56. nivêdyâ kundidâde huļu-kuppeyali bîlvavaru || yint idharmava pratipâli-
57. dava-
58. ru sahasra-kavileyam suvarṇada kôdum bellia kolugu sahitâ saha-
59. sra—Brâmhaṇargge Gange Vâraṇâsiyalu dâna-mâdida phalam bahubhir
vasudhâ
60. dattâ râjabhis Sagarâdibhih ! yasya yasya yadâ bhûmis tasya tasya mahâ-
61. phalam sva-da-
62. ttâm para-dattâm vâ yô harêta vasundharâm shashthi-varsha-sahasrâni
vishṭâ-
63. yâm jâyate krimih ! yint-i dharma-mam keđe kiđisidavaru Gange Vâraṇâsi-
64. yalu Gayelu Kuru-kshetradalu sahasra-kavileyam sahasra-Brâ
63. mhanara konda pâtakake hôharu || Bidôjana maga Rûvâri Kêtôja
64. . . . śî Râma gurubhyô namah Settiya

Note.

This inscription has also been noticed in page 46, para 95, of the Annual Report for the year 1918 but without the text. It records that during the reign of Tribhuvanamalla Hoysala Vira Ballâladêva (Ballâla II) an officer under him named Śîrangadañdâdhîpa, son of Maimeṭṭi Malladêva and his wife Dâhâdêvi and his brother Maimeṭṭi Kalpu Ballachamûpa built a tank at Gijeyahalli and that Mallapa their younger brother caused a temple called Sambhumêlêśvara to be erected in the same village. Lingâna, worshipper of the god Sambhumêlêśvara is next stated to have made a grant of a plot of land measuring 1 salige out of kođagi of 12 saliges under the tank of his own construction for the service of the same God Sambhumêlêśvara, and of also another plot of land of $1\frac{1}{2}$ kolagas to Brahmachâri Châmaṇabhaṭṭa and of a plot of land of 1 kołaga and 5 saliges to Kêśirâja and also of lands for the flower garden for the service of the above God and for the gardener and others. The epigraph ends with the usual imprecatory verses.

18.

On a vîragal in front of the same temple in the same village Gijeyahalli.

Size 3'—3"×1'—9".

Kannaḍa language and characters.

1. śrimatu Bammeyakereya Mâ-
2. dayyana putrana maga Sûlada
3. Baichagauḍa Jâvagalla kâlagadali
4. Gîdahalli haradara śî-Mâlêśvarada . . . sattali biragalu
5. . . . Bankâpurada gurugalu Kailâsake harasidaru

Note.

This is a memorial stone recording the death of Sûlada Baichagauḍa, grandson of the illustrious Mâdaya of Bammeyakere in the battle of Jâvagal. The guru of Bankâpura prayed for the peace of the departed hero.

On a stone lying in front of the same village Gijeyahalli.

Size 4'—0"×1'—6".

Kannada language and characters.

1. *namas tunga-śiraś-chumbi-chandra-châmara-chârave*
2.
3. *kshaṇada . . . Hoysalānvayāmbhôdhi yelevud ati-gambhîra*
4. *ā Hoysalānvayāmbhôdhi-varddhana-sudhâkara*
5. *varagam Padmaladêvigam puṭṭida*
6. *Hoysala Vîra-Nârasingadêvanû*
7. *Narasimhan-arasi*
8. *Sômanâthâlayava . . Kêśavapura*
9. *kamalâbhîrâma*
10. *Kêśavapurav i*
11. *vimala-guṇânvitang Ekkalasetṭig ilâ-*
12. *bhâga . . . nâthakula . . Ísvara-padâ-*
13. *bjâradhaka Trilôchanadêva-guru Hariha . . śrayamâ-*
14. *gi. . . . r intu anganeyar Tippave Mâ-*
15. *pputtirppar sūnu Bammanenal Ekkalasetṭi pempu-*
16. *vâdedam viśvambharâ-chakradoļu ll kuḍuvudu*
17. *ruchira-dharmma . . śanumappa Ekkalasetṭi*
18. *mâg Ekkala-samudramam kaṭṭisidam ll svasti samasta-*
19. *bhuvanâśrayam śri prithvivallabham mahârâjâdhîrâjam Yâ-*
20. *dava-kulâmbara-dyumaṇi sarvajna-chûḍâmaṇi Magara-râ*
21. *jya-nirmmûļana Chôla-râjya-pratishthâchâryya nâmâdi-sama-*
22. *sta-prasasti-sahitam śrimatu Hoysala Vîra Nârasimha dêvaru*
23. *Dôrasamudrada neleviḍino lu sukha-sankathâ-vinôdadim*
24. *râjyam geyyuttire Śaka-varsha 1149 neya Sarvva-*
25. *jit-samvatsarada Chayitra su 3 Sômavâradandu svasti sama-*
26. *sta-guṇa-gaṇa-sampannarappa Kêśava-puravâd Elavarellam ? aśeṣha*
27. *mahâjanangaļu tammage kâluvaliļiyâda Gija-*
28. *halliya vûra mundaṇa Ekkalasamudravan Ekkalasetṭi-Kallasetṭige dhârâ- pûrvakavâgi koṭta kere- go-*
29. *dagi-kramaventend are ā-kereya modalêriya kâ . . . yinda gadde sa kam 40 Mâlagau-*
30. *dana kereya bađaga kôdiya Gauḍarabhûmiyim pađuva-*
31. *lu Bovakkareya beddale kamba 300 gaṇḍahen*
32. *beddale . . . n ârigâdođam salipudu*
33. *sva-dattâm para-dattâm vâ yô harêta vasundharâm shashthi-varsha*
34. *sahasrâṇi vishthâyâm jâyate krimih śri*
35. *Ekkalasetṭiyara muttayyan Ekkalasetṭi Dâsovve Tippavve in-*
36. *tu gauḍugaļu akkandiru kiṛiya-hêndatiya Boppa-he (gga)*
37. *deya magaļu Masaṇovve Kalliyânâyaka mayduna Nambi*
38. *Mâṇikasetṭi int ivaroļagâda tanna vamśavan uddharisidan Ekkalasetṭi*
39. *tamma śripâdada kelagiralu mahâjanagal Ekkalasetṭigala maga.*

Note.

This records that an officer (not named) of Narasimha II, built the Sômanâtha temple at Kêśavapura and that Ekkalasetṭi, disciple of Trilôchanadêva built a tank

known as Ekkalasamudra. It also states that on Monday 3rd lunar day of the bright half of Chaitra in the cyclic year Sarvajitu, Śaka 1149 corresponding to Sunday (but not Monday), 21st March A.D. 1227, during the reign of Vīra Nārasimhadēva (II) with titles, all the mahājanas of Elavare *alias* Kēśavapura made a grant of a plot of wet field measuring 40 kambas (boundary described) as a kodagi to Ekkalasetṭi and his descendants for having built the tank Ekkalasamudra. The usual imprecation comes next. The inscription then refers to the family of Ekkalasetṭi and stops abruptly in the middle.

20.

On a stone standing by the side of Iṣvara temple in the village Puralahalli in the Hobali of Bāṇāvāra.

Size 5' × 2'.

Kannada language and characters.

1. śrimat Āngirasa-samvatsara Phālguna su 10 yalu
2. Puralahalliya kālegade Muniyagauḍa-
3. galu kādi sura-lōka-prāptan ādam śrī Rāma

Note.

This records the death of a warrior named Muniyagauḍa in the battle of Puralahalli on 10th lunar day of the bright half of Phālguna in the year Āngirasa.

21.

On another stone at the same place.

Kannada language and characters.

1. Āngirasa-samvatsara Phālguna sudha 10 ya
2. Ā Muniyagau [dana] maga Nāyanagauḍa āvige
3. kādi kondu svargastanādām

Note.

This records the death of a warrior named Nāyanagauḍa son of Muniyagauḍa in some battle for cows on the same date as the previous number.

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. 10.

KOLAR DISTRICT.

22.

MULABAGAL TALUK.

On a cross beam in the navaranga-maṇṭapa of the Venkataramaṇasvāmi temple in the village Muḍiyānūr in the Hobali of Muḍiyānūr.

Tamil and Grantha characters—Tamil language.

1. svasti śrī Visaikali A-
2. yyan magan Eduttakai Amudiyār A-
3. mudapperumāl tiru-maṇṭapattil
4. tūṇālum podigai nālum naṇuvil uttiram
5. iraṇḍum ivar dammam

Note.

This inscription records the setting up of four pillars with capitals and two cross-beams in the maṇṭapa of god Amudapperumāl by Eduttakai Amudiyār, son of Visai-kali Ayyan. The inscription is not dated.

23.

SRINIVASPUR TALUK.

On a stone lying in a plain behind the village Kumbagunte in the Hobali of Śrī-nivāsapur.
Size 4' × 3'.

Telugu Language and characters.

1. Sādhāraṇa-samvatsara Mâgha śu 10 ||
2. lu rāja nivā-
3. ra rāla Chôla
4. Chôlâchâri
5. riki ichchina
6. digi mā-
7. nya-puchēnu
8. chaḍu chēsinavâru
9. Vârâṇasîlô â-
10. vu champina pâpâna pôdu-
11. ru.

Note.

Many of the letters of the inscription are effaced. It seems to record the grant of some kodagi to Chôlâchâri on the 10th lunar day of the bright half of Mâgha in the year Sādhāraṇa. The date is not verifiable.

24.

On a stone standing in the field of Âdeppa in the village Unakili in the same Hobali of Srînivâsapur.

Size 2'—3"×2'—0".

Telugu characters and language.

1. Yîśvara saṃvatsara-
2. da Chayitra śuddha ! lôna Ranga-
3. yagâru Arasabôja-
4. Bâvuniki yichina nettaru-ko-
5. dagine . . . chênu kham 10 yin-
6. duku yavaru tapinânu âvu
6. champina pâpâna pôduru

Note.

This records the grant of a plot of land of the sowing capacity of 10 khanḍugas as a *nettaru koḍaji* (*i.e.*, a gift for dying in battle field) to Arasabôjabâva by Rangaya on the 1st lunar day of the bright half of Chaitra in the year Iśvara. It is not mentioned in recognition of whose death the grant was made. The date is not verifiable. The inscription ends with the usual imprecation.

25.

On a stone set up in the field of Sonnappa in the village Kambâlapalle in the same Hobali.

Size 3'×2'.

Telugu language and characters.

1. Siddârti-nâma-sam-
2. vatsara Mârgaśira
3. śu 15 lu Maddêri
4. Lagimêgauḍalu
5. Rachayyagâriki Kam-
6. bâlapalle daggira
7. yichchina koḍagi mâ
8. nya sâsanam mangaṭam

Note.

This records the grant of a plot of land near the village Kambâlapalli to Rachayya by Maddêri Lagimêgaḍa on the 15th lunar day of the bright half of Mârgaśira in the year Siddhârthi. The date is not verifiable.

26.

In the same village (Kambâlapalle), on a stone standing in the field of Talavâra Muniga.

Size 4'×2'.

Telugu language and characters.

1. Sarvadhâri-samvatsara Pâ-
2. luguna ba 9 lô
3. Kambâ-

4. lapalle
5.
6.
7.
8.
9. kodagi . . . Mu-
10. nimaku yichchina sāsanam !

Note.

This records the grant of some kodigi land in Kambālapalli to Munima on the 9th lunar day of the dark half of Phālguna in the year Sarvadhāri. The donor's name is not mentioned. The date is not verifiable.

27.

On a stone set up below a banyan tree in front of the village Nilaṭūr in the same Hobali of Srinivasapur.

Size 1'—8" × 2'—0".

Tamil and Grantha characters.

1. Kāmaśammara (?)-
2. du Nikaraliśōla-
3. maṇḍalattu p Pudan-
4. āṭṭu Neratṭūr ēri-
5. yil tūmbu vai-
6. ttu

Note.

This records the construction of a sluice to the tank at the village Neratṭūr (Nilaṭūr) in Pudanāṭṭu of Nikariliśōlamanḍalam by Kāmaśarma.

28.

On a rock in a mango grove belonging to Patel Rāmappa in the village Gaunapalli in the Hobali of Aḍḍagal.

Telugu language and characters.

1. reṇḍava-yānikamunamu (?)
2. gānu [i] Virabhadra dēvaruku [i]
3. chi [na] kodagi āyamunu
4. bhakutulu naḍi
5. di vāru
6. pāpāna pō-
7. duru

Note.

This records the gift of a plot of land for an additional procession service (?) of god Virabhadra. Devotees are requested to maintain the grant. The inscription is not dated.

29.

On a rock to the east of the village Bairagānapalli in the same Hobali.

Telugu language and characters.

1. Vikāri-samvatsara Kārtika su 10
2. Budhavāra Dāsanagāri
3. Vājaku maḍi chēnu

4.
5.
6.

Note.

This records the gift of a plot of wet land to Dâsanagâri Vâja (smith) on Wednesday the 10th lunar day of bright half of Kârtika in the year Vikâri. The date is not verifiable.

30.

On a stone standing in front of the village Kottûr in the same Hobali.

Size 5' × 2'.

Telugu language and characters.

1. . . Ramanaya-
2. . . Nambinanâ-
3. . . yani Vôbila-
4. . . yagaru dêvunaku
5. yichina chênu-
6. ku yevaru tapinâ

Note.

This inscription records the grant of a plot of dry land for the service of some village deity by Vôbilayyagâru, son of Ramanaya Nambina Nâyani. The record is not dated.

31.

On a stone set up in a field in front of the village Châkanapalli in the Hobali of Nelavanki.

Size 4' × 4'.

Old Kannada language and characters.

1. svasti śrî Rattavâdi eluvarai lakkeyam kondu Kollâpuradalu
2. jayastambhavam nat्तu pe (ra) rddoreya tadiya Koppadalu Āhoma-
3. llanana benkondu avan áne kudure pendir bañdâramam konda Ko-
4. pparakêsaripanmarâna odehyâr śrî Râjêndra-dêvarge yându (38)
5. âvadu Saka—varsha 978 aneya Vijaya samva-
6. tsaram pravarttise śrimat Sênpati Okkettu-gaṇḍam Gaṇḍa-
7. Nârâyaṇam Chôlanasingam Manjappayyanappa Râja-râja-
8. brahmâdirâjar Mahârâjavâdi Elu-sâsiramam Pulinâ-
9. du eluvattum Murikinâdu munnûrum âluttam Ba-
10. llûra bîdinal sukha-sanghata vinôdadâl âluttire
11. Chôlana besadal Polekêsiya mèle pôgi Pulimaṭṭi-
12. yal kâdi arasara munde Koranelliyum Nelavankeyano-
13. deya Mayindamarasara maga Sovarasarappa mone-mu-
14. tte- gaṇḍam maruvakkarama kâydara-Bhîmam duradede—Râ-
15. mam mulivara-Bhîmam Râjêndra-Chôlapallavâdittam Nelavam-
16. keya keçeyam kaṭti arasara munde kâdi ridu
17. bîrasarggam baqedar Bannâchari mâdida kalnâdu

Translation.

Be it well. While having conquered Rattavâdi seven and half lakh kingdom, having set up a pillar of victory in Kollâpur (Bombay Presidency), having chased

Āhavamalla (Chālukya king) on the banks of Perddore (*i.e.*, Krishnā) at the place Koppa, and having captured Āhavamalla's elephants, cavalry, wives, and treasure, the illustrious Kōpparakēsari-varma Rājēndradēva was 38 years old?, in the year of victory, Śaka 978.

While his illustrious general with titles Okkettugaṇḍan, Gaṇḍanārāyaṇa, Chōlana-singam, Rājarājabrahmādirājar by name Manjappayya was ruling over Māhārājavādi 7,000 province, Pulinādu seventy, and Murikinād Three Hundred, in the capital Ballūr.

Having under the orders of the Chōla king, attacked Polakēsi and fought in the battle of Pulimatti in the presence of the king, Sōvarasappa, son of Māyindamarasa chief of Koranelli and Nelavanke with titles Monemuttegaṇḍam, Maruvakkarāma, Kāydara Bhīma, Dhuradeśe Rāman, Mulivara Bhīma, and Rājendrachōla Pallavāditya, having also built the tank of Nelavanke died in the battle. Bannāchāri engraved this stone.

Note.

The date of the grant is Śaka 978 or A.D. 1056 but as no details are given, the date is not verifiable. The inscription refers to wars between Chōlas and Chālukyas (Polakēsi).

32.

On a 2nd stone in the same field of the same village Chākanapalli.

Size 4' × 3½'.

Old Kannada characters and language.

1. svasti Pulimattiya kālegadalu Nelavankeyanođeya
2. Chōvarasara munde Chōva Vamkaragana magam
3. Chōlagandar āldana munde pařidu bīra-
4. saggam bađedam ivange Koranelliya kere-
5. ya kelage mūvattu Kołaga gardde kođage-
6. yum Nelavankeya posa-kereya
7. kelage mūvattu kolaga gardde
8. kođage koṭṭar

Note.

Be it well. In the battle of Pulimatti, in the presence of Chōvarasa, chief of Nelavanke, Chōlaganda, son of Chōva Vankaraga fought (with his enemies) and went to heaven. In his memory a plot of land of 30 kołagas under the tank of the village Koranelli and a similar plot of land of 30 kołagas under the tank of (the village) Nelavanke have been granted as kođagi.

33.

On a stone to the west of Jōdi Sākamma Kottapalli village in the same Hobali.

Old Kannada language and characters.

1. svasti śrī Vaydumbha-mahārājar pritu-
2. vi-rājyam geye Chōrayya Nelavanki ā-
3. bhyantara-siddhi āluttire Chōra-
4. yyanavesadi bhanguva
5. kallu
6. ī kallama-
7. ṣe-vo-
8. kkara kola-
9. lāgadu

Translation.

Be it well. While Vaydumba-mahârâja was ruling over the earth and while Chôrayya was ruling over Nelavanki (âbhyantasiddhi ?) this stone called Bhanguva was set up under the orders of Chôrayya. None should slay him who seeks refuge under this stone.

Note.

This inscription is very interesting as it refers to a principle that any one taking shelter under a particular monument should not be put to death even if he has committed any crime. The record is however not dated but merely refers to the reign of Vaydumba-mahârâja, whose date is provisionally fixed at 900 A.D. (see P. XXII, Introduction to the Kolar District Volume of Inscriptions E.C. X.)

On the slab containing the inscription is engraved below, a figure of an ascetic in a sitting posture but with his head cut off and a warrior holding what looks like a sword standing to the right and an angel holding a châmara over the sage on each side.

34.

On a boulder below the tank at the village Kasettipalli in the same Hôbali of Nelavanki.

Telugu language and characters.

1. 'Vishu samvatsara Âsvi-
2. ja ba 5 lu Kaśat̄tipalliyûra
3. kotta—cheruvuku yichchina
4. mânya

Note.

This records the grant probably of a plot of land in which the rock is situated for the conservation of the tank of Kasettipalli on the 5th lunar day of the dark half of Âsviyuja in the year Vishu. The date is not verifiable.

MYSORE DISTRICT.

35.

CHAMARAJANAGAR TALUK.

On a stone lying in a field near a grove in the village Ummattûr in the Hobali of Ummattûr.

Kannaḍa language and characters.

1. svasti śrî Râja-
2. bhaṭāraru . . . nôntu
3. sanyasanam-geydu muḍi-
4. pidar kalla nilisidam Jñâ-
5. na . . . paṇḍitam

Note.

This records the embracing of sanyâsâśrama and the death of Râjabhaṭârar, a Jaina ascetic and the setting up of the inscription stone in memory thereof by Jnâna. . . paṇḍita.

36.

On a stone on the site of the deserted village Gangavâdi, a mile off from the village Honganûr, in the Hobali of Santêmârahalli.

Size. 3'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti śrî Viradêvarâya-
2. voḍeyaru râjyam gaivali
3. Virôdhi-samvatsarada Kârti-
4. ka su 1 Sô lu Nanja-
5. rasavoḍeyaru vûra
6. Nanjanâthadêvara śrikârya-
7. kke biṭṭa magga-terige sâmya
8. bêdige saha mânayavâgi bi-
9. tṭu koṭṭaru yî dharmavan a-
10. lidava

Note.

This records the right to collect the tax on looms, together with *bêdige* (benevolences ?) and use the amount for the service of god Nanjanâtha granted by Nanjanasavaḍeyar on Monday 1st lunar day of the bright half of Kârtika in the year Virôdhi during the reign of Vîra Dêvarâya Voḍeyar. The date is not verifiable.

37.

On a stone in a field of the village Kudēru in the same Hobali (Santemārahalli)

Size 4'—6"×2'—9".

Kannada language and characters.

1. svasti śrī Śaka varsha 142 [?]
2. Ravudri-samvatsarada Pushya ba 10
3. Mam śrimam mahāmaṇḍalēśvaram
4. śriVīra Channa Nanjarāya-vo-
5. deyarige saluva mahāpradhāni
6. Siddhayyarāvutara nirūpadim
7. Sōmarasa-mantriśvara Kudi-
8. hēra prabhugalu ashtādaśa-pra
9. jegal-anumatadim Ba-
10. yiraṇapurapatige
11. Rāuttapuranendu katṭisi
12. ā puradoḷagāda magga ma-
13. nevana anubhavisu
14. ra guttige bhumi 3300 kke
15. siddhāya ga 20 || vanu
16. teruve bitṭu-kotṭa

Note.

This records the construction of a new village called Rāvuttapura and the grant of the right to collect taxes on looms and houses in the village together with the remission of 20½ gadyāṇas on the total tax payable (*siddhāya*) on the land 3300 belonging to the village to Bayirana, the headman of Pura, with the consent of the prabhus of Kudihēru and 18 kinds of people (*praje*) of the same place by minister Sōmarasa under the *nirūpa* (order) of Siddhayyarāvuta, mahāpradhāna to Vīra Channa Nanjarāya Vodeyar, mahāmaṇḍalēśvara on Tuesday, 1st lunar day of the dark half of Pushya in the year Raudri, Śaka 1422 corresponding to Tuesday 5th January A.D. 1501.

38.

On a stone in the dam to the right of the sluice of the chief tank of the village Haradanahalli in the Hobali of Haradanahalli.

1. Sādhāraṇa-samvatsara-
2. da Kārtika śudha 5 lu
3. Haradanahalliya
4. sēnabōva Linga-
5. ppayyanavara makka-
6. lu Rāmappanavaru
7. katista tūmbu śrī

Note.

This records the construction of a sluice to the tank by Rāmappa, son of Lingapayya, village accountant of Haradanahalli on the 5th lunar day of the bright half of Kārtika in the year Sādhāraṇa (date not verifiable).

On a stone near a dam in the same village Haradanahalli in the same Hobali of Haradanahalli.

Size 6'—3"×3'—9".

Kannada language and characters.

1. śubham astu svasti śrī vijayābhyudaya
2. Śālivāhana-śaka varsha 1440 neya
3. Bahudhānya-samvatsarada Pushya śu 10 lu
4. śriman mahāmaṇḍalēśvara yara-
5. manāyakara nāyakaru
6. nāḍan āluvalli
7.
8. Harihara ge koṭṭudu . . .
9.
10. sunka . . . sarvādāya
11. . . . damanāyakanu tanna
12. . . . manah-pūrva . . .
13. gōva Brāhmaṇara konda pāpake hōha
14. śasana mangala mahā śrī śrī śrī

Note.

This records the grant of right to collect tolls and other taxes to (name is effaced) by (name is effaced) while nāyaka (name effaced) was ruling over nādu (name effaced) on the 10th lunar day of the bright half of Pushya in the year Bahudhānya, Śaka 1440 (A.D. 1518). The date is not verifiable.

On a boulder in the fallow land belonging to the village Chennāpura in the same Hobali.

Kannada language and characters.

1. Rudhirōdgāri-samvatsara-
2. da Chayittra sudha lū
3. Rāmanāyakara ma-
4. ga Yarapanāyaka ka-
5. ṭista maṇṭapa nama-
6. śśivāya śrī śrī

Note.

This records the construction of a maṇṭapa by Yarapanāyaka, son of Rāmanāyaka, on the 1st lunar day of the bright half of Chaitra in the year Rudhirōdgāri. The date is not verifiable.

On a stone near the ruined fort of the village Pura in the same Hobali.

Size 3'—6"×2'—9".

Kannada Language and characters.

1. Jaya-samvatsarada Śrāvaṇa ba || ralu Toṇ-
2. danūradēvara Mādigavuḍana maga Dēvaṇṇa

3. Mâdarasa makkalu Siddha-gavuda
4. nilisida kallu

Note.

This seems to be a memorial stone set up by Siddhagauda recording the death of his father Dêvaṇṇa Mâdarasa, son of Dêvara Mâdigauda of Tonḍanûr on the 11th lunar day of the dark half of Śrâvaṇa in the year Jaya (date not verifiable.)

42.

On a second stone in the same place.

Size 4'—6"×3'—6".

Kannada language and characters.

1. svasti śrî jayâbhuyuda Śâlivâhana śaka varusha 1462
2. . . . vartamânavâda Vikhâri-samvatsarada Phâlguna śu 5 lu śrî ma-
3. . . . Narasayyanavara nirûpadim Varada . . . arasaru ka . . .
4. . . . guttigeya . . . yakalla-padeyagi kotṭa
5. . . . nûragrâmava (Here three lines are effaced)
6. . . . tuḍike
7. . . . mane kaļa tôṭa . . . bitṭaru
8. . . . bhôga têjasvâmyavanu âgumâdi
9.
10. aksharadalu hanneradu varaha mâgi
11. . . kerege . . . anyâya adaku illa â- chandrârka-
12. . . . sthâna-mânya alupida
13. konda pâpake hôharu

Note.

The most important portion of this inscription is lost. From what remains it seems to record the grant of some land of the annual income of 12 varahas by Varada . . . arasa under the orders of Narasayya to some one (name not found) on the 5th lunar day of the bright half of Phâlguna in the year Vikâri, Śaka 1462 (A.D. 1540) The date is not verifiable.

43.

On a stone in the village Punajur, lying near the 19th mile-stone in the Road from Haradanahalli in the same Hobali to Satyamangala.

Old Kannada language and characters.

1. svasti Śakha-varsha vombhainûra nâlkaneya Chitra
2. Śrâvaṇa-mâsada śuddha dasami Sômavâradandu Mañira sâyira o-
3. Ipârbbarum Mallayyanum mâdisida dêgulakke kotṭa maṇṇ Oragâlal-padirkka-
4. n̄dugam yidan âvan alidän alivavam kereyuv âraveum Vâ-
5. raṇâsiyum kavileyuvan alida bramhatikâram svatdattâm para-
6. dattâm vâ yo harêta vasundharâm shash्टi varsha-sahasrâni
7. vishtâyâm jâyate krimih

Note.

This records the construction of a temple and the grant of a plot of land of the sowing capacity of 10 kanḍugas in the village Oragâl by the thousand Brahmans of the

village Majur and Mallayya on Monday 10th lunar day of the bright half of Srâvaña in the year Chitrabhânu, Saka year 904 (A.D. 982). The 10th lunar day of the bright half of Srâvaña in that year coincided, however, with Wednesday and not Monday. The usual imprecation is found at the end of the inscription.

44.

MYSORE TALUK.

On a stone standing in front of the village Kurubârahalli in the Hobali of Mysore.

Size 5'×3'.

Kannada language and characters.

1. sarôja-sannibha-mukhaś Sêsham hasan sarvataḥ
2. dâna-mahôgra-khadga-vihita- trai-chakra-rakshâ-kramah bibhrâjat-sabalô-
3. ru-dôrbala-mahâ-sâmrâjya-sarvônnata-śrimâ-
4. n Ísvara-sambhavô guṇa-vaṭam sîmâ Nrusimhô nrupah ! Kaṭhâri Sâ-
5. luvâṅkasya dharêdyasya dharâpatêḥ ! nitya-dâna-ratâṁ yâti mahârâ-
6. ja . . . sampadâ ! dikkâminî-kuchataṭi-ghanasâra-kîrtih Bukkâmbikâ-ja-
7. thara-dugdha-payôdhi-chandrah ! lilâ-vaśîkrita-virôdhi-nrupâla-Lakshmiḥ Chô-
8. lâvanîpa-vijayâya purastât chulikîkṛitya Chôlêndram
9. snêha- sammukham ravipatat viśvam sa viśva-chakrê-
na kura-
10. van nrinâm mudâ nayan sâstra-samśôdha-samprâpta-Tulâ-purushakâra-
nât Šâkê-ratanakvabdhi-
11. chandra-samê Pingala-vatsarê ! châru Srâvaṇa-pûrnêndau vasvarkshe
Stiravâsarê Āpastambhâya
12. . . . mârya- sûnavê ! Ambikâ-râdhanapara Kâmiyâcharya-śarmaṇê
ayi
13. . . grâmaṁ Maisûru- sthala- maṇdanam Mâdaṇâyakana-hallîti Kâvê-
rî-Kapilântarê simâ
14. phalaśâli . . . sîlâ taṭâka paśchimadiśi Râkuntaḍaseṭi-samudrabhûh Ka-
badara Purî-nîra taṭâ-
15. ka . . . lêkhâ lô-kadaya vâri yastidayâ bhûr Sâmbaya dharma pâtaka
hâricha
16. . . . Hanjara grâma-bhûh śatruṇâpi kṛitô dharmah pâlanîyah prayatna-
tah śatrus eva
17. narah śatruh dharmaś śatrus na kasyachit sva-dattâṁ para-dattâṁ vâ yô
harêta vasundharâṁ shashthi-va-
18. rsha-sahasrâṇi vishṭhâyâṁ jâyate krimih ! sva-dattâd dviguṇam punyam
paradattânupâ-
19. lanam para-dattâpahârêṇa sva-dattam nishphalam bhavêt ! dâna-pâlana-
yor madhye dâñâch chhreyônu-pâ-
20. lanam dâñât Svargam avâpnôti pâlanâd achyutam padam Daṇâyakara
voppa

Translation.

Victorious is the king whose face is like the lotus flower, who laughs at Sêsha (for his inability to bear the burden of the earth), who with his sharp sword has successfully offered protection to the three circles of the world ; who has stood high above all others in respect of the might of his arms ;—the illustrious king Narasimha born of Ísvara and the goal of the virtuous. Kaṭhâri (Sâluva), king of the earth who, excels all others in making daily gifts :—He whose fame stood as fragrant dust of camphor on the breasts of the guardian nymphs of the quarters ; who is a moon come out of the milky

ocean that is the womb of Queen Bukkāmbikā ; who has seized with ease the splendour of sovereignty of hostile kings and who went on a victorious march against the Chōla king. Having swallowed the Chōla king he ruled over the vast earth standing under a single umbrella causing admiration to people. In the course of observing the gift of Tulāpurusha (gift of gold equal to his own weight) according to the sāstras, in the Śaka year 1419, in the cyclic year Pingala on the full moon day of bright Śrāvāna with the constellation Dhanishṭhā on Saturday, he granted to Kāmiyāchārya of Āpas-tamba-sūtra, son of ever worshipping Goddess Ambikā, the village known as Mādaṇāyakanahalli, an ornament of Mysore, situated between Kāvēri and Kapilā with the boundary (letters are illegible) . . . known also as Han-jera.

Even the gift made by a hostile person should be maintained at all costs. Man is an enemy to man but virtue is nobody's enemy. Whoever takes away the earth gifted by himself or by another will be born as a worm in ordure for sixty-thousand years. The protection of a gift made by another is productive of twice the amount of merit accruing for one's own gift. One's own gift will prove fruitless, if the gift made by another is confiscated. Of the gift and protection of a gift, the latter is better than the former. Through gift one attains heaven but through protection of another's gift one attains a heavenly place from which there is no return.

Note.

The inscription belongs to the reign of Sāluva Narasimha II of Vijayanagar and the date corresponds to Saturday 12th August 1497 A.D.

45.

NANJANGUD TALUK.

A copy of Chilukavāḍi copper plate grant of Kṛiṣṇarāja Vodeyar II, dated Śaka 1683 in the possession of the Gurikār of the village Gaṭṭavāḍi in the Hobali of Hedatale.

Kannada language and characters.

1. śubham astu Harēr lilā-Varāhasya damshṭrā-dandas sa pātu
2. va [h] Hēmādri-kalaśā yatra Dhātrī chhatra-śriyam dadhau nama tun-
3. ga-śiraś-chumbi-chandra-chāmara-chārave trailōkyā-nagarā-rambha-
4. mūla-stambhāya Sambhave || svasti śrī vijayābhuyuda Śā-
5. livāhana śaka varshamgaļu 1683 sanda vartamānavāda
6. Vishu-samvatsarada Kārtika ba 10 lū śrimad rājādhirāja rā-
7. japaramēśvara praudha-pratāpā-pratima-vīranarapati Mahi-
8. sūra Śrī-Kṛiṣṇarājavodeyaraiya-navaru Venka-
9. ṭarāmayyage baresi kotṭa kraya bhūdāna tāmbra-
10. śāsanada kramaventendare Mahiśūranagarada
11. Hōbali-sime-vichārada-chāvāḍi valitada Satyā-
12. gāla-sthalada Chilukavāḍigrāma 1 kke vichārada-chā-
13. vaḍi śyānabhāga sthalada śyānabhāga saha baredukon-
14. ḍubanda lekha prakāra Bahudhānya-samvatsarakke huṭṭiddu
15. sakala-suvarnādāya davasādāya saha kaṇ-
16. ṭhi gu 17 . . . vingaḍa maṇihya Mūgūrige salu-
17. va sunka gu 3-3-7 pommu ga 1-1 ubha-
18. yam Mūgūri . . . ubhayam grāma 1 kke
19. huṭṭuvali kangu 176-7 nūreppatāru

20. varahâvu Kollâgâlada setṭara mukhântra
21. bokkasakke sâkalyavâgi santâda kâraṇa
22. yî grâmada yelle chatussîmeyo-la-gulla nidhyâ-
23. dyashṭa-bhôga-têja-svâmyamgalu ninage saluvudu
24. yillinda munde nînu mâduva âdhi-kraya-dâna-pari-
25. vartanagalemba vyavahâra chatushṭayamgaligû salu-
26. vudâddarinda putra-pautra-pâramparyavâgi nirupâ-
27. dhika sarvamânyavâgi sâsvatavâgi anubhvisikon-
28. du baruvudu êkaiva bhagini lôke sarvêshâ-
29. m êva bhûbhujâm na bhôjyâ na kara-grâhyâ vipra-da-
30. ttâ vasundharâ sva-dattâm para-dattâm vâ yô harê-
31. ta vasundharâm shashthi-varsha-sahasrâni vishthâyâm
32. jâyate krimih Šri Krishnarâja

Note.

This records the purchase grant of the village Chilukavâdi, free of all taxes, on the receipt of 176 Kanthirâyi varahas as the price of the village, into the treasury through the settsis of the village Kollâgâla by the illustrious Krishnarâjavodeyar (II), king of Mysore (with usual titles) to Venkaṭrâmaia on the 10th lunar day of the dark half of Kârtika of the year Vishu, Saka 1683 (A.D. 1761). The date is not verifiable. The usual imprecation is found at the end of the record.

46.

A copy of a *Nirûpa* of Kanthirâva Narasarâja Odeyar II, king of Mysore in the possession of Râmarâya of the village Kałale in the Hobali of Nanjangûd.

Kannada language and characters.

1. Khara-samvatsarada Vaiśâkha śu 11 lû śrimatu Mahiśû-
2. ra-nagarada-hôbali-sîme vichârada Chaluvaīyage baresi
3. kaļuhisida nirûpa adâgi Kaļale Lakshmîkântasvâmi-
4. yavara rathôtsavakke ninna hôbali gađigalînda chappa-
5. ra mélukaṭtu ađigabbu kumbâra svarûpu yale kâ-
6. yi mélôgara hûvu gandha modalâda haṇa mutṭa-
7. da sôpaskaravannu tarisikot्तu rathôtsavavannu
8. sambhravavâgi âga mâdisuvadu
9. Kanthiravanarasarâjavodeyaru-

Note.

This is an order issued on the 11th lunar day of the bright half of Vaiśâkha in the year Khara (A.D. 1711), issued by the king Kanthirâva Narasarâja Vodeyar to Chaluvaīya, superintendent of Mahiśûra Nagarada Hôbali-sîme Vichâra office to celebrate the annual car-festival for god Lakshmîkânta in the village Kaļale by getting a free supply from the villagers of the Hobali, of the articles necessary for pandals, hangings, firewood, pots, betel-leaves, vegetables, cocoanuts, flowers and scents, and other necessary things. The king's name Kanthirâva Narasarâja is written at the bottom of the grant. The date is not verifiable.

47.

A copy of a second nirûpa of the same king Kanthirâva Narasarâja Vodeyar II in the possession of the same person.

Kannada language and characters.

1. Sarvajitu-samvatsarada Śrâvaṇa śu 6 lu śrimatu
2. Mahiśûranagarada hôbali sîme vichârada Chalu-

3. vaiyage baresi kaļuhisida nirūpa adāgi Kaļale Lakshmī-
4. kānta-svāmiyavara dēvasthānada pađitara dipārādhanege
5. ghaṭṭi nūru-varahada grāmava kodisi silā-pratishṭeyanu
6. māđisi kodisuvaritige appaṇe māđisi yidhēve ā-
7. prakārakke Kaļale Lakshmīkānta-svāmiyavara dēvasthāna-
8. kke ninna hōbaļi sīmēli ghaṭṭi nūru varahada grāma-
9. vanu kodisi silā-pratishṭeyanu māđi kodisuvudu
10. Šrī Kanṭhīravanarasarāja Vodeyaravaru

Note.

This nirūpa addressed to Chaluvaīya, Superintendent of Mysore Nagarada Hobali sime records the grant of a village yielding 100 varahas for the food-offering and keeping of a light in the temple of god Lakshmīkānta in Kaļale and the setting up of an inscription-stone recording the gift. The date of the nirūpa is the 6th lunār day of the bright half of Srāvaṇa in the year Sarvajitu. The date is not verifiable. The name Kanṭhīrava Narasarāja Vodeyar is written at the bottom of the grant.

48.

A third nirūpa of the same king in the possession of the same person.

Kannaḍa language and characters.

1. Sarvadhāri-samvatsarada Kārtika śu 15 lu śrimatu javalī-lābhā-
2. dāyada-chāvaḍi mañehagāra Haridāsayyage nīnu u-
3. ppanahalliya grāma l yī upagrāma Sōrekāyipura-
4. da grāma l sahā yidakke saluva gadde beddalu tōṭa
5. tudike sunka pommu muntāgi ā sakala svāmyavu Kaļa-
6. le Lakshmīkāntasvāmiyavara dēvasthānada pađitara dipā-
7. rādhanege nađedu baruva hāge dhāreyeredu silāpartishṭhe-
8. yannu māđisi tāmbraśāsana-vannu baresi koṭtu yidhēve-
9. yāgi yi-grāmagalında saluva javalī lābhādāya
10. hogekāṇike haṇa muntāgi paṭṭe prakārakke salatakka pom-
11. mina haṇavannu kēlade sarva-mānyavāgi nađasikondu
12. baruva rītige kaṭṭaleyannu māđisi yidhēve-yāda kā-
13. raṇa ā-prakārakke Kaļale Lakshmīkāntasvāmiyavara padī-
14. tara dipārādhanege saluva Uppinahalli-grāma l yī
15. upagrāma Sorekāyipurada grāma vondu saha yī
16. grāmagalında saluva javalī lābhādāya hogekāṇike
17. haṇa saha paṭṭe-prakārakke pommina haṇavannu kēlade sa-
18. rvamānyavāgi nađasi kondu baruvudendu baresida
19. śāsana sva-dattām para-dattām vā yō harēta vasundharām
20. shashṭhi-varsha-sahasrāni vishṭhāyām jāyate krimih ūrī
21. Kanṭhīravanarasarāja vodeyaravaru

Note.

This nirūpa addressed to Haridāsaiya, *chāvaḍi manegār*, authorised to collect toll dues on cloth ordered him to collect all taxes due from the village Uppinahalli and its hamlet Sōrekāyipura and with it to defray the expenses necessary for the food-offering and the maintenance of a light in the temple of god Lakshmīkānta in Kaļale. It is stated in the nirūpa that the grant of the total taxes levied from the two villages has been recorded on a stone as well as on a copper-plate and that the *manegār* should wait for no second order in carrying out the instructions contained in the nirūpa.

without hesitation. The *nirūpa* is dated in the 15th lunar day of the bright half of Kārtika of the year Sarvadhāri. The date is not verifiable. The *nirūpa* ends with the well-known imprecatory verse *sva-dattām para-dattām vā* usual in all inscriptions. At the bottom of the *nirūpa*, the name of Kanṭhīrava-narasarāja Vodeyar is written.

49.

YELANDUR TALUK.

Kundalavādi copper-plate grant of Krishṇadēvarāya, king of Vijayanagar, dated Saka 1440 in the possession of Śrinivāsa Aiyangār, Pleader, Yelandur town.

Sanskrit language and Nāgari characters.

1. śrī Gaṇādhipatayē namah̄ namas tunga-śiraś-chumbi-chandra-chāmara-chāravē ।
2. trailōkya-nagarārambha-mūlastambhāya Śambhavē । kalyāṇāyāstu tad-dhāma
3. pratyūha-timirāpaham̄ । yad gajōpy Agajōdbhūtam̄ Hariṇāpi cha pūjyatē । asti
4. kshira-mayād dēvair mathyamānān mahāmbudhē । navanītam ivōdbhūta-
5. m apaniya-tamō mahaḥ । tasyāsīt tanayas tapōbhīr atulair anvartha-nāmā Budhah̄
6. punyair asya Purūravā bhuja-balair āyur dvishām nighnataḥ tasyĀyur Nahushōsya ta-
7. sya parushō yuddhē Yayātiḥ kshitau khyātas tasya tu Turvasur Vasu-nibhāḥ
8. śrī Dēvayānī-patēḥ । tad-vamṣē Dēvakī-jānir didipe Timma-bhūpatih̄ yaśasvī
9. Tuļuvēndrēshu Yadōḥ Krishṇa ivānvayē । tasyā-bhūd Bukkamā-jānir Iṣvara-kshiti-pālakah । atrāsam̄ a-guṇabhrām̄śam̄ mauli-ratnam̄ mahībhujām̄ sarasād udabhūt ta-
11. smān Narasāvanipālakah । Dēvakī-nandanāt Kāmō Dēvakī-nandanād iva । sōyam Narasa-
12. bhūpalaś Chēra-Chōlādi-bhūbhṛitah । jitvā dānāmbuṇā dharma-samudram̄ tanot Ti-
13. ppājī-Nāgalā-dēvyōḥ Kausalyā-śrī-Sumitrayōḥ । dēvyōḥ iva Nrīsimhēndrāt tasmāt Panktirathā-
14. d iva । vīrau vinayināu Rāma-Lakshmaṇāv iva nandanau । jātau Vīra-Nrīsimhēndra-Krishṇarāya-ma-
15. hīpati । vīraś śrī Nārasimhas sa Vijaya-nagarē ratna-simhāsanasthāḥ kīrtvā nītyā nirasyan-
16. Nrīga-Nāla-Nahushān apy avanyām athānyāṇ । ā-Sētōr ā-sumērōr avani-sura-nutah svaira-
17. m āchōdayādrēr āpāśchātyā-chalāntād akhila-hṛidayam āvarjya rājyam śāśāsa ।
18. prājyam̄ praśāsya nirvighnam̄ rājyam dyām iva śāsitum̄ tasmin guṇēna vikhyatē kshitē-
19. r indrē divam gatē । tatōpy a-vārya-vīrya-śrī Krishṇa-Rāya-mahīpatih̄ bibharti maṇi-kēyūra-
20. nirviśēsham̄ mahī-bhujām̄ (mahīm bhuje) । Kānchi-Śrīsaila-Śōṇāchala-Kanakasabhā-Venkaṭādri-pra-
21. mukhyēshv āvartyāvartya sarvēshv atanuta vidhivad bhūyasē śrēyasē yah । dēvasthānē-
22. shu tīrthēshv api kanaka-tulā-pūrushādīni nānā-dānānyēvōpadānair api samama-

23. khilair âgamôktâni tâni ! rôsha-krita-prati-pârthiva-dançdah sêsha-bhuja
kshiti-rakshaṇa-saundah !
24. bhâshege-tappuva-râyara-gandâs tôsha-krid arthishu yô raṇa-chandah !
râjâdhîrâjas têjasvî
25. yô râja-paramêśvarah ! mûru-râyara-gandâkhyah para-râya-bhayankarah !
Hindûrâya-sura-
26. trâna-dushtha-sârdûla-mardanah ! vîra-pratâpa ityâdi birudair uchitair
yutah ! stuty audârya-
27. s sudhibhis sa Vijayanagarê ratna-simhâsanasthal kshmâpâlân Krishnâ-
râya-kshitipatir adharikri-
28. tya nityâ Nrigâdin ! à Pûrvâdrêr athâsta-khitidhara-kaṭakâd âcha Hêma-
chalântâd à Sê-
29. tôr arthi-sârtha- śriyam iha bahulikritya kîrtyâ samindhê ! Sakâbdê Sali-
vâhasya sa-
30. hasrêna chatuś-sataih ! chatvârimśat-samâyuktê śuddhê
Ísvara- vatsarê ramyê
31. mäsi Kârtika-nâmani ! śukla-pakshê śubhê m utthâna-dvadaśi-
tithau ! Tunga-bha-
32. drâ-nadi-tîrê Viṭhalâśvara-sannidhau ! aśeṣha-vêda-vêdânta-purâṇagama-
vêdine ! pada-
33. vâkyâ-pramâṇeshu parâm praudhim upêyushê ! Kaundinya-gôtra-jâtâya
ch Āpastambâya Yâ-
34. jushe ! sâkhine sucharitrâya samasta-guṇa-sâline ! śrimad Vînkaṭa-nâthasya
kainkaryâsakta-chêta-
35. sê ! Venkatâchârya-putrâya Râmânuja-mahâtmanê ! Hoysalâkhyê mahâ-
râjyê prasiddham
36. jagati-tale ! Mahadêvapurât prâchîm diśam âśritya samsthitam Handiku-
ppâbhidhânâyâh palyâ dakshiṇatah sthitam ! Kârê-pûrâhvayâd grâmât
paśchimâyâm diśi
38. sthitam ! grâmâd Dêvanahallî tyuttarasyâm diśisthitam ! nâmna Kundala-
vâditi prathitam
39. grâmam uttamam Krishnâ-dêva-mahârâyô mânaniyô manasvinâm ! sa-
hiranyapayôdhârâ-
40. pûrvakam dattavân mudâ ! Vîrapa-vodeyara kalla-vattim Turuvana-
purada vôniyinda mûḍalu
41. Sômanâtha-dêvara holadinda tenkalu Mâchayana-purakke paḍuvalu Par-
vatayana tôtadim baḍagalu
42. grâmavanu
43. dâna-pâlanayôr madhyê dânat srêyônpâlanam dânat Svargam avâpnôti
44. pâlanâd achyutam padam ! sva-dattâd dvi-guṇam punyam para-dattânu-
pâlanam ! parada-
45. ttâpahârêna sva- dattam nishphalam bhavêt ! śrî śrî śrî Virûpâksha

Note.

This contains the usual genealogy of the Tuлуva kings of Vijayanagar down to Krishnarâja and records the gift of the village Kundalavâdi, situated in Hoysalâ-
râjya, to the east of Mahadêvapura, to the south of Handikuppa, to the west of Kârêpura and to the north of Dêvarahallî, by that king, seated on his jewelled throne at Vijayanagar to Râmânuja, son of Venkatâchârya, of Kaundinya-gôtra, Āpa-
stamba-sûtra, and Yajuś-sâkhâ on the 12th lunar day, utthânadvâdaśi, of the
bright half of Kârtika in the cyclic year Ísvara, Saka 1440.

The Saka year 1440 however is Bahudhânya and not Ísvara. The previous year,
Saka 1439 is Ísvara. The date is not verifiable. The usual imprecatory verses
follow.

50.

On a fragmentary stone at the foot of a hill to the east of the village Gauḍahalli in the same Hobali of Yelandūr.

Size 1'—2"×2'—2".

Kannada language and characters.

1. śrī Bahudhānya-samvatsara Śrâ-
2. vaṇa śu 15 lu śrī Bayicha-
3. nāyakaru Śrī Vîrabhadra-
4. dēvarige biṭṭa bhûmi sūrya-
5. chandraru sâkshi śrī

Note.

This records the grant of a plot of land for the service of god Vîrabhadra by Bayichanâyaka on the 15th lunar day of the bright half of Śrâvaṇa in the year Bahudhānya.

51.

On a stone near a tank about a mile to the west of the village Kestûr in the same Hobali.

Kannada language and characters.

1. śrimatu Râkshasa-samvatsara Phâ-
2. lguna śu 5 Su lu Hiriyode-
3. yara śisyaaru Chikappadêvarige
4.
5. dharmârta kattisi kotṭa maṇ-
6. ṭapa śrī śrī

Note.

This records the construction of a maṇṭapa for the use of Chikkappadêvaru, by the disciples of Hiriyodeyar on the 5th lunar day of the bright half of Phâlguna of the cyclic year Râkshasa (Date not verifiable).

52.

On a stone near a fence on the road from the village Kestûr, to Talakâd in the same Hobli.

Size 2'—6"×1'—3".

Kannada language and characters.

1. svasti śrī Jaya-sam-
2. vatsara Kârtika su 5
3. lu Nâgagaṇḍa-
4. na maga Dêpagaṇḍa dê-
5. valôkake sanda

Note.

This is a memorial stone recording the death of Dêvagaṇḍa, son of Nâgagaṇḍa, on the 5th lunar day of the bright half of Kârtika in the cyclic year Jaya (Date not verifiable).

On a fragment of stone near a drain on the road from the village Hosur, a hamlet of the same village Kestûr, to Tumkur.

Kannada language and characters.

1. svasti śrī vijyābhuyuda Śalivāha
2. Vikrama-samvatsarada Pushya śu 5 Sōmavāradalu śrimatu
3. Sōvaṇṇaseṭṭiyaru tamma māṭapitrigalige
4. vāptiyāgabēkendu manṭapava kaṭṭisi śrī Hanumam
5. pratishtheyanū mādisi ā-dēvara naivēdyā pūje-pura
6. kke tamma kramavāgi bandiruva ālada marada
7. yalli ayidu koṭaga gaddeyanū
8. koṭtaru

Note.

This records the construction of a manṭapa and the setting up of god Hanumān in it and the gift of a plot of wet land of the sowing capacity of 5 koṭagas for the food-offerings of the said god by Sōvaṇṇaseṭṭi for the peace of the soul of his departed parents on Monday 5th lunar day of the bright half of Pushya in the cyclic year Vikrama in Śalivāhana era (the figure showing the number of years is effaced).

On a stone lying near a ruined well to the north of Prabhudēvarabetṭa in the same village Hosūr.

Size 3'—3"×1'—9".

Kannada language and characters.

1. Naḷa-samvatsa Māga su I
2. lū Mādaṇṇanāyakarige
3. dharmavāgabēkendu Nanja-
4. pparasaru mathāda Bhadrappadē-
5. varige sarvamānyavāgi biṭṭa
6. hola o || hattu koṭaga yi-
7. dake tapidavaru Gangeya
8. Bramhaṇara konda pātakada-
9. li hōharu Śivapādavē
10. śaraṇu śrī śrī

Note.

This records the grant of a dry field of the sowing capacity of 10 koṭagas to Bhadrappadēvaru, head of a matt, by Nanjappaṛasa, for the merit of Mādaṇṇanāyaka on the 1st lunar day of the bright half of Māgha in the cyclic year Naḷa. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone forming part of the dam of the Big Tank of the village Mallaganahalli in the same Hobali of Yelandur.

Kannada language and characters.

1. Āngirasa-samvatsara Bhādra-
2. pada śu 1 Budhavāradalu

3. Sômaśivâchâryara śisya
4. Chennarâjadêvaru maṭhava
5. kaṭṭisi charantigala dâsô-
6. hakke biṭṭa gadde kham o || o hattu
7. tûmbi-ge mûḍalu baḍagavâgi-
8. ruva hallada bhûmiyannu biṭṭu
9. koṭṭaru

Note.

This records the construction of a matt building and the grant of a plot of wet land of the sowing capacity of 10 kolagas below the tank of the village for the feeding of Jangamas frequenting the matt by Chennarâjadêva, disciple of Sômaśivâchârya on Wednesday the 1st lunar day of the bright half of Bhâdrapada in the cyclic year Āngirasa (date not verifiable).

56.

On a stone in the basement of Dêśeśvara temple in Maddûr in the Hobli of Agara.

Kannada language and characters.

1. svasti śaka varusha 1302 neya Raudri-samvatsarada Mâgha ba 1 Sô Rôhiṇî-nakshatradalu śriman-mahâ-maṇḍalâśvara ari-râya-vibhâda bhâshege-tappuva-râya-ragaṇda pûrva-dakhina-pâśchima-samudrâdhipati śri Vira Bukkarâya-mahârâyaru prithvirâjyam gaivuttiralu śrimad Upêndrapuravâda Maddûra śrimad asêsha-mahâjanangaṇu à ūra Mâyiset̄ti Kêtamallaset̄tiyo lagulla nâda samastaru halavu samasta gaudu-prajegaṇu tammolage vodambatta à Maddûra śri Dêsinâthdêvarige pûrvadalu biṭṭa dharma purâṇa abhyâgatara nityâhâra Vêda-pârâyaṇa

2. Tiruppâyi śrikâryakke ūra mûḍana Mâyâṇana bhûmiyolage irkkanduga gadde hola tôṭa saha à sarva-prajegaṇa anumatadinda à Mâyiset̄ti-volagullavaru dhârâ-pûrvakavâgi koṭṭaru mattam à ūra hasarada sumkavam à-chandrâ-rkavâgi nađevantâgi śri Dêsinâtha-dêvarige sarva prajegaṇu vodanbat̄tu biṭṭa dharma sva-dattam vâ yô harêta vasundharâm ! shashthi-varsha-sahasrâṇi vishthâyâm jâyate krimih

Note.

This records the grant of a plot of wet land of the sowing capacity of 2 candies together with a dry field and a garden situated on the lands of Mâyâṇa to the east of the village (Maddûr) made unanimously by the mahâjanas and nâd people of the village including Mâyiset̄ti and Kêtamallaset̄ti together with all the gaudas of the village Maddûr called Upêndrapura for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of god Dêsinâtha during the reign of king Bukkarâya of Vijayanagar on Monday 1st lunar day of the dark half of Mâgha with constellation Rôhiṇî in the year Raudri, Śaka 1302.

The 1st lunar day of the dark half of Mâgha in the year Raudri, Śaka 1302 (A.D. 1381) corresponds with Friday and constellation Pushya and not Monday and constellation Rôhiṇî as stated in the grant. The error is inexplicable. The usual imprecatory verses occur at the end of the inscription.

57.

On a stone standing in a wet field about a mile off from the same village Maddûr.

Size 2'—6"×1'—6".

Kannada language and characters.

1. Svabhânu-samvatsarada Śrâvaṇa śu 10
2. (śu 10) lû Tirumalarâyarige dharma-

3. vāgalendu śrimad Upēndrapurada
4. samasta nāda-gauḍugalu Sōmēśvara-
5. dēvarige naivēdyakkendu dānavāgi biṭṭu-
6. koṭṭa bhūmi kham 1 idanu ārobbaru
7. alupidaru gōva konda papake hō-
8. haru śrī śrī-

Note.

This records the grant of a field of the sowing capacity of 1 candy for the food-offering to god Sōmēśvara by all the *nād-gaudas* of Upēndrapura (Maddūr) for peace of the soul of Tirumalarāya, king (of Vijayanagar?) on the 10th lunar day of the bright half of Śrāvāna in the year Svabhānu. The date is not verifiable. The inscription ends with the usual imprecation.

SHIMOGA DISTRICT.

58.

SHIMOGA TALUK.

A copy of a copper-plate grant of Queen Chennammâji of Keładi, dated Śaka 1596 in the possession of Narasimhâchâr, Shimoga town.

Kannada language and characters.

1. Harêr lîlâ- Varâhasya damshtrâ-dançdah sa pâtu vah Hemâdri-kalaśâ yatra
2. dhâtri chhatra-śriyam dadhau || svasti śri jayâbhuya Sâlivâhana śaka-varusha
3. 1596 neya Pramâdi-samvatsarada Nija Bhâdrapada ba 5 lu śrimatu Edeva-murâri
4. kôte-kôlâha ja viśuddha-vaidikâdvaita-siddhânta-pratishthâpaka Siva-gurubhakta-
5. parâyañarâda Keładi Sadâśivanâyakara vamśôdbhavarâda Sômaśekhara
6. Nâyakara dharmapatniyarâda Chennammâjiyavaru Tungâ-tîradallu śri Harihara-
7. kramitaru katâsida Mallikârjuna-dêvara dêvâlayada dharmake bara-
8. si koṭṭa ettina-mânyada sâsana-kramaventendere dêvâlayada dharmake ârettina mâ-
9. nyava Sivârpitavâgi bitṭidhêve ađake meṇasu khobari kavâđa mun-
10. tâda gađasina saraku horatâgi akki bhatta râgi tappa kâyi bella mun-
11. tâgi Durgada hôbaļi Ghatâda keļagaṇa sunka-ṭhânegaļallû baresi dê-
12. vâlaya dharmava nađasikondu bahudu yendu kota dharma-sâsana
13. dâna-pâlanayôr madhyê dânâch chhrêyonupâlanam ! dânat svarga-
14. m avâpnôti pâlanâd achyutam padam śri Sadâśiva

Note.

This is a grant recording the remission of toll on all articles as rice, paddy, ragi, ghee, cocoanuts, jaggery and other articles except arecanut, pepper, dry cocoanut, imported from west coast through the Ghauts into the State of Keładi for use in the temple of God Mallikârjuna constructed by the illustrious Hariharakramita. The grant is by Chennammâji, queen of Sômaśekharanâyaka, a descendent of Keładi Sadâśivanâyaka, on the 5th lunar day of the dark half of Nija Bhâdrapada in the year Pramâdi, Śaka 1596. The year Śaka 1596 coincides with Ânanda and not Pramâdi but the previous year Śaka 1595 is Prâmadi. The date is not verifiable.

59.

On a stone forming the lowest of the stone steps of the river Tungâ near the village Kûḍli in the Hobali of Shimoga.

Kannada language and characters.

1. Sarvadhâri-samvatsara Pushya
2. ba 1 lu śrimatu Bhadrappa-
3. gavuđara maga Chikkappana maga
4. Vîrapagauđa mâđida dê-

5. vâlayada dîpastambhake
6. mangalamahâ śrî śrî

Translation and Note.

On the first lunar day of the dark half of Pushya in the year Sarvadhâri, Vîrapa-gauda, son of Chikkappa, who was the son of the illustrious Bhadrappa caused the construction of a temple lamp-post.

The date is not verifiable.

60.

On a stone lying behind the temple of Râmêśvara in the same village Kûdli.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahita śrîma-
2. n mahâmaṇḍalêsvara arirâya-vi-
3. bhâda bhâshege-tappuva-râyara-gaṇda
4. chatussamudrâdhipati śrî Vira-Dêva-
5. râyara râjyavan âluvalli Kûda-
6. liya śrimatu Kûchigaudana maga
7. Kâma-gauḍa vûra huyalali palara-
8. n iṛidu tânum suralôka-gatanâdam
9. âtana tamma nilisida nishadhiya kallu
10. mangalamahâ śrî

Note.

This is a memorial stone set up to commemorate the death in a war between some villages of Kâmagauḍa, son of Kûchigauḍa during the reign of the illustrious and brave Dêvarâya (of Vijayanagar) with usual titles. The stone was set up by the brother of the departed.

The inscription is not dated.

61.

SAGAR TALUK.

Copper-plate grant in the possession of Kalyâṇi Hanumantâchârya in the town Sâgar in the Hobali of Sâgar.

Kannaḍa language and characters.—1 Plate

(Front)

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârâmbha-mûlastambhâya Śambhavê ! svasti śrî jayâbhyu-
3. daya Sâlivâhanaśaka varusha 1607 neya Raktâkshi-samvatsarada
4. Nija Srâvana śudha 5 llû śrimad Edava-murâri kôṭe-kôlâha-
5. la viśuddha-vaidikâdvaita-sidhânta-pratishthâpaka śivagurubhakti-pa-
6. râyañarâda Keḍadi Sadâśivarâya-nâyakara vamśôdbhava-
7. râda Sankâṇa-nâyakara prapautraru Siddhappa-nâyakara paustraru
8. Śivappanâyakara putraru Sômaśkhara-nâyakara dharmapatniya-
9. râda Chennammâjiyavarû hastânrada sênabôva Bayiran-
10. nana maga Timmayage barasikot̄ta bhûdâna-dharma śâsana krama-
11. ventendare Āranâda Nalluṇde sîme Yelvadakône grâmadin-
12. da Nivâne-agrahârada Narasimhya-purada Lingâvadhânige ko-
13. t̄tida bageyallû âta svâste koṭṭârabya anubhavisade ara-
14. mane havâleyâgi sistige kûdibarutidda bage ga 15 ke vivara

15. yî agrahârada mahâjanañgaļu barasida pramâṇu sirumâni bî-
16. ja kha 8 ge-ra gadde bija kha 8 yidara vatti-nallû bija kha 01/20 antu bijavari
17. kha 16½ o ka ga 15 Triñuve agrahâradalli sistige kûdiда Sarasamatte Pu-
18. ttana sâsteyinda Suttanabisigrâmadinda ga 9½ ubhayam ga 24½ ke
19. vivara Dundubhi-samvatsara Mârgâśira śu 13 Sthiravâra Sanipradôsha-
20. puñyakâladallu biṭṭadu ga 24 Rudhirôdgâri-samvatsarada Āśvîja śu 10 llu
21. biṭṭadu ga ½ ubhayam ga 24½ yippattunâlkuvare varahana svâsteyam-
22. nû sa-hiranÿôdaka-dâna-dhârapûrvakavâgi Niva-

(Back)

23. ne agrahârada valagaṇa mane nivêśana saha Sivârpitavâgi bitte-
24. vâgi yî bhûmiya chaturgaḍiya valagullâ nidhi nikshêpa jala pâshâna
25. akshîni âgâmi sidha sâdhyângalemba ashta-bhôga-têjasvâmyavanû
26. pûrva-mariyâdeyalli âgumâdikondu ninna santâna-pâra-
27. m-pariyavâgi â-chandrârka-sthâiyâgi dânâdhikraya-
28. parivartanege salisikoṇdu sukhadim anubhavisi bâ-
29. hadendu barasikotṭa bhûdâna-dharma-sâsana âditya-chandrâv-a-
30. nilônalâś cha dyaur bhûmir âpô hrudayam yamaś cha ahaścha râ-
31. triś cha übhêcha sandhyê dharmasya jânâti narasya üruttam sva-dattâ dvi-
32. gunam [puñyam] paradattânupâlanam paradattâpahârêna
33. sva-dattam nishphalam bhavêtu sva-dattâm para-dattâm vâ yô harêtu va-
34. sundharâm shashthir varusha-sahasrâni vishtâyâm jâyatê kri-
35. mih dâna-pâlanayôr madhyê dânâ chchhrêyônupâlanam dânâ-
36. t svargam avâpnôti pâlanâd achyutam padam Šrî Sadâśi-
37. va.

Note.

This registers the gift of some land of the annual value of 24½ varahas together with a house-site in the village Nivanę to the village accountant Timmaya, son of Bayiraṇṇa, made by Chennammâji, queen of Sômaśêkhara Nâyaka I, son of Sivappa Nâyaka, grandson of Siddhappa Nâyaka and great grandson of Sankâṇna Nâyaka, king of Keladi. It is also stated that part of this land had been given away formerly to Lingâvadhâni of Narasimhapura, but as he did not take possession of the same the land was retained by the king and was now made over to the present donee.

The date of the grant is 5th lunar day of the bright half of Nija Srâvana in the year Raktâkshi, 1607 of Sâlivâhana era. Raktâkshi however corresponds to the previous year Saka 1606 (A.D. 1684). The date is not verifiable. The grant ends with the usual imprecation.

62.

Copper-plate grant in the possession of Nâdiga Syâmarâya in the village Keladi in the Hobali of Keladi.

Kannâda language and characters.

(Front)

1. Vrishâ-samvatsarada Phâlguṇa śu 10 llu śrimat Kelâ-
2. di Virabhadranâyakaru Mâlave Dhîvara Nilayana Ma-
3. llage biṭṭa umbali tâmbra-sâsanada kramaventen-
4. dare nînu aramanegē sêvakânâgiddalli ninage um-
5. baliyâgi biṭṭadu Keṭadi-śîme Mâlave-grâmadalli
6. mîlaṇa Bidirugadde kuļaga 1 kke ga 3 keṭagaṇa Bidaraga-
7. dde kuļa ga 1 kke ga 3 i ubhayam kuļa ga 2 kke 6 âru
8. varahana bhûmiyannu umbaliyâgi biṭṭevâgi
9. â-bhûmige salluva ênuṇṭâda sarva-svâmya-

10. vannu âgumâdikondu ninna santâna-pârampa-
11. reyâgi umbaliyâgi uñdukondu bâha-
12. du yendu koṭṭa tâmbra-sâsana śrî Venkaṭâ-
13. dri.

Note.

This registers the gift of some wet land at the village Mâlave in Keḍadi-sîme as umbalî to Nilaya's (son) Malla of fisherman caste of the same village in recognition of his services to the palace by the king Virabhadra Nayaka of Keḍadi. The date of the grant is stated to be 10th lunar day of the month Phâlguna in the year Vrisha. As the number of Saka years expired is not given the date cannot be verified. The record ends with the royal signature Venkaṭâdri.

63.

Copper plate grant of Achyutarâya, king of Vijayanagar, dated Saka 1454 in the possession of Krishnajoyis in Keḍadi.

(Front)

1. śrî Gaṇapati Sâradâ Gurubhyô namah namaḥ tuñ [ga]-śirastum-
2. bi-chandra-châmara-chârave trailôky-a-nagarârambha-mûlastam-
3. bhâya Śambhavê ! svasti śrî jayâbhuyuda Śâlivâhana śaka varu-
4. sha 1454 neya parivartamânakke salluva Vijaya-samvatsarada Chai-
5. tra śu 15 Chandravâra Chandrôparâga-punyakâladallu śrima-
6. d anêka-simhâsanâdhîpatya râjâdhîrâja râjaparamâśvara śrîvîra
7. Achyutarâyaru mahârâyaru nañma Ānegondi sthalada Ven-
8. katâdri-yajamânarige śrî Achyutarâyara dharmapatni putra-sukha sam-
9. pattara sarva-dêśa kôśa bhakti sujnâna siddha sâdhyâ sâmmrâjya anu-
- bhavisu-
10. va viśayakke susthira âgabekendu Vijayanagarada Ānegondi-
11. sthalada Bhârgava Chyavana Āpnuvâna Auruva Jâmadagni-gô-
12. trada Bôdhâvana-sûtrada Yajuh sâkheya Venkaṭâdri-yaja [mâ]-
13. nara prapautrarâda Kâśîpatijyôyisara paurtrar âda Lakshmîpa-
14. tiyôyisara putrarâda Venkaṭâdri-daivajnarige Taruṇinagarada
15. Guttivêñtheyada Āragada Kampanâda Vanavase pannichchhâ-
16. sarakke salluva Keḍadi ga 12 sâvira bhûmi ga
17. 67 Ikkêrige 6 sâvira sîme bhûmi ga 24 Yalagalale
18. 3 sâ sîme bhûmi ga 12 Âtavâdi sâvira sîme bhûmi gadyâna 6 Kallu-
19. se ainûru sîme bhûmi ga 8 Mankasâle sâvira sîme bhû-
20. mi ga 12 Hebbeyallu sâvira sîme bhûmi ga 12 Bedû-
21. ra grâma ga 76 Kesanûru 6 sâvira sîme bhûmi ga 12 Sora-
22. ba 6 sâvira sîme bhûmi ga 24 Añdige mûrusâvira
23. sîme bhû ga 6 Bandalikepattanahâli saha 5 sâ sîme bhû
24. ga 24 int ishtu sîme jyôtiṣya paurôhitya bhaṭṭa yajamâ-
25. nîke bhûmigalu manegaļu châturvarṇadallu lagna ghaṭi Ga-

(Back)

26. ḡapati muhûrta kâṇike punyâha kalaśa ivare lagna sa-
27. ha mâdisikondu barôhâgu chhatra châmarândolikâdi a-
28. shṭa bhôgangaļu koṭṭu ivara santâna pâramparyya anubha-
29. visikondu iruvahâge nâvu nanna strî putra sahitâ sahiranyô-
30. daka dâna dhârapûrvakavâgi koṭṭevâgi Tungabhadrâ-tîradallu Chandrô-
31. parâga puṇya kâladallu śrî Virûpâkshâśvara sannidhânadallu ko-
32. ttevâgi namage arasugalige pâchchhâgalige puṇya labhya abhivri-
33. ddhiyâgi nađeyabekendu allallê Dêvatârâdhane pûje ivara mukhadalli na-

34. deva hâgî i Venkaṭâdriyajamânara bhûmi antu ga 2 sîme 52½
35. sâvira i sthaladalli nidhi nikshêpa jala pâshâna akshîni âgâmi ishî
36. Sivârpita koṭṭevâgi yendu tâmra sâsanada dharmapatte Âditya chan-
37. dra anilônalâś cha dyaur bhûmir apô hrîdayam Yamaś cha ahaś cha
râtriś cha u-
38. bhê cha sandhyê dharmaś cha jânâti narasya uruttam dânat pâlakô râjâ
nnadânâ-
39. t pâlitô guruh dânat pâlitâ mâtâ tat-phalam labhatê mayi śrî Virûpâksha
40. i dânapatte alupidare Kâśikshetrâdalî mâtři pitři guruvige tappidahâge yen-
41. du i dharma sâsana koṭṭu naḍasabêku ghaṭi 15 phala 5 tûka ga 5 ('4—7)
angula dânapatte

Note.

This records the grant of right to collect specified sums of money in the several districts of Keṭadi to priest and astrologer Venkaṭâdri, son of Lakshmîpatijöyis, grandson of Kâśipati Jöyis as a reward for exercising priestly and honorary functions in those districts, by Achyutarâya, king of Vijayanagar. The grant is dated Monday 15th lunar day (with lunar eclipse) of the bright half of Chaitra of the cyclic year Vijaya of Saka era 1454 corresponding to A.D. 1532. The 15th lunar day of Chaitra of the year 1532 A.D. coincides with Wednesday and not Monday. Accordingly the grant seems to be a spurious one.

64.

A 2nd grant of the same king Achyutarâya dated Saka 1455 in the possession of the same Krishṇâjöyis.

(Front)

1. śrî Mailâra Linga namaś tunga-śiraś-chumbi-chandra-châmara-
2. châravê trailôkya-nagarârambha-mûla-stambhâya Šambhavê svasti
3. śrî jayâbhuyuda nripa Sâlivâhana-śaka varusha 1455 neya pariva-
4. rtamânakke salluva Jayasamvatsarada Chaitra śu 15 Chandravâra Chandrô-
parâ-
5. ga-pumnya-kâladallu śrimad anêka simhâsanâdhipatyâ Ānegondi râjâdhîrâ-
6. ja paramêśvara Ānegondi Achyutarâyaru mahârâyara sâmpradâ-
7. yakarâda Guttalada Chikkappaṇnarâyaru Maunabhârgava-gôtrôtpannar âda
Sukla-yaju-
8. sâkheya Kâtyâyana sûtrada Bhârgava Chyavana Āpnuvâna Auruva Jâma-
dagni
9. panchârushêya pravarânvita Jâmädagni-gôtrada Bôdhâyanasûtrada Yajuh-
sâkhe-
10. ya Ānegondi-sthalada Venkaṭâdriyajamânara prapautrarâda Sankara-
ppana
11. paustrar âda Anñappana putrar âda Venkaṭâdriyajamânarige Hurali-
12. paleda Dêśapâñdetanavannu koṭṭevâgi i Dêśapâñdetanakke idda svâ-
13. sthigalu bhûmi manegaļu grâmânugrâmakke idda umbâli âya vartane
14. koṭṭa nela dhânya belasu sarvadhânya phala muntâddannu dhâre-yera-
koṭṭu
15. ade i Hurali grâ 2 kke svâsthi bhûmigaļu manegaļu âya hâraka kanṭhava-
16. navalé buti mora sahitâ koṭṭu ênu unṭâddannu sahiranyô-
17. daka dâna dhârâ pûrvakavâgi śriman Mahâmallâra-lingadêvara sannidhâ-

(Back)

18. nadallu Tungabhdarâ-tîradallu chandrôparâga-pumnyakâladallu
19. strî-putra sahita dhâre yeradu koṭṭu ni-
20. dhi nikshêpa jala pâshâna akshîni âgâmi chhatra châmarândolî-
21. kâdi ashṭa bhôgangaļu Hurali â koṭada karaṇike i Hurali-peṭheda

22. Dēśapāṇḍyatana sahitavāgi Hariharārpitavāgi koṭṭu idakke namage a-
23. rasugalige pāchchhāyigalige i punya labhyav endu nōdi dānapālāne mā-
24. ḍuttā irabēku idake tappidare Kāsiyalli mātā-pīṭri guruvige tappida hā-
25. ge āditya chandrāv anilō nalaś cha dyaur bhūmir āpō hridayam yamaś cha a-
26. haś cha rātriś cha ubhē cha sandhye dharmāś cha jānāti narasya vrittīm
dānāt supā-
27. litō rājā na dānāt pālitō guruḥ dānāt supālitā mātā tat phalam labhate ma-
28. yi yendu barasikoṭṭa tāmbra-sāsanada dharma patte i sthalada
29. dēvatārādhane ivara mukhadalli naḍiyabekendu barako-
30. tṭa dharmaśāsana ghaṭi 15 paṭe 5 tūka ga 40 panchāśatu
31. anguli || śrī Khaṇḍerāya

Note.

This records the grant by Chikkappaṇṇarāya of Guttala of the office of *Despande* in the village Hurulipāle to Venkatādri, son of Anṇappa, grandson of Śankarappa, of Śukla Yajurvēda during the reign of Achyutarāya, king of Vijayanagar. The grant is dated Monday 15th lunar day of the bright half of Chaitra with a lunar eclipse of the cyclic year Jaya, in the Śaka era 1455. Śaka 1455 corresponds to A.D. 1533. But the 15th lunar day of Chaitra in A.D. 1533 coincided with Wednesday and not Monday nor was there a lunar eclipse on the day. Therefore the grant is evidently a spurious one. The grant ends with the name Khaṇḍerāya.

65.

A copper plate grant of Sadāśivanāyaka, king of Keṭadi, dated, Śaka 1431 in the possession of the same Krishṇa-joyis of Keṭadi.

(Front)

1. Gaṇapati Sāradā gurubhyō namah
2. namas tunga-śiraś-chumbi-chandra-chāmara-chārave trailōkya-nagarā-
3. rambha-mūlastambhāya Śambhavē svasti śrī jayābhuyuda Śālivāha-
4. na śaka varusha 1431 neya Vibhava samvatsarada Kārtika ba 30 Ra sūryō-
5. parāga pumnyakāladallu Yaḍava-murāri kōṭe-Kōlāhala viśuddha-siddhānta-
prati-
6. pālaka Namah Sivāya Sadāśiva-mudrāṅkita Śivagotrōtpannar āda Dēva-
goṇḍara
7. prapautrarāda Gopagonḍara paustrar āda Basagonḍara putrar āda Cha-
vudago-
8. ṣāḍaru Bhadragonḍara su-putra Sadāśivanāyakaru Bhārgava Chyavana
Āpnū-
9. vāna Aurava Jāmadagni-gotrada Bōdhāyana-sūtrada Yajuśśākheya Vi-
10. jayanagarada Venkatādri-daivajnayajamānara prapautrarāda Hēmā-
driyaja-
11. mānara paustrar āda Narasimha-yajamānara putrarāda Narasappadaivajna
yaja-
12. mānarige Keṭadi śrī Sadāśiva-nāyakaru Nāgataruṇi-nagarada Guttī-
13. Vēṇṭheyada Āragada Kampaṇada Banavāse-pannirchchhāsirakke salluva
Ke-
14. lādi 12 sāśira bhūmi ga 2 Ikkēri 6 sā bhū ga 24 Yalagaḷa-
15. le 3 sāśira bhū ga 12 Ātavādi sā bhū ga 12 ke Kalaśi ga 700 ga 8 Mam-
16. kasāle sā bhū ga 12 Bēdūru grā Nagara bhū 37 Bidarūrali sāyi-
17. ra jyōtishyabhāga 76 Kyasanūra ga 8 bhū- ga 12 Soraba 6 sā śu
18. ga 24 Aṇḍige sā 2 Bandalike patṭaṇa-hallī saha śu ga 24
19. intiṣṭu śimegalu bhūmigalu manegaļu chāturvarṇadallu lagna Ga-

20. ḡapati puṇyāha kalaśa muhūrta kāṇike udugore ivā
 21. re lagna saha māḍikōṇdu baruvahāge śrī rāyaru dattamādi koṭṭaru i-
 22. dallade Nārappa-yajamānarige dinavahi bhūmi ga 1 kke
 23. ga 16 nāvu ga 62 koṭṭide allade Keḍadi-sthaṭada sēna-
 24. bhāvike vartani sambaṭa bhūmigala gaudike alli
- (back)
25. sthaṭada dēvatāpūje Śambhulinga-pūje gaudike bhū-
 26. mitatva daivajna yajamāṇike intishṭu śrī Varadā-tīrada
 27. śrī Rāmēśvara-sannidhiyallu Sūryōparāga
 28. puṇyakālādallu niḍhi nikshēpa jala pāshāṇa akṣiṇi ḡā-
 29. mi ishtu koṭṭevāgi mattu chhatra chāmara ḡandolikā-
 30. di ashṭa bhōgāgalām koṭṭu rājarige pādushāgalige ara-
 31. sugalige namage saha puṇya labhya vriddhiyāgi naḍabē-
 32. kendu Purāṇōktada rīti munde naḍasuvarige barasūlu dāmara
 33. ḡiddarū migatāgi trivāchyavāgi sarva-vrittīya naḍesabēkendu
 34. Śivārpitavendu koṭṭevāgi Kāsikshētra māṭāpitṛi
 35. guruvige tappi naḍedahāge
 36. dānadharmā
 37. patte ḡaditya chandrāv anilō nalaś cha dyaur bhūmir āpo hri-
 38. dayam Yamaś cha ahaś cha rātriś cha ubhē cha sandhyē dharmāś cha
 39. jānāti narasya vrittīm sva dattā dviguṇām pumnyām para dattānupā-
 40. lanām para-dattāpahārēṇa sva-dattam nishphalām bhavēt dānāt su-
 41. pālitō rājā na dānāt pālitō guruḥ dānāt supālitā
 42. māṭā tat phalam labhate mayi

Note.

This records the grant of the right to collect certain specified sums from specified districts to priest and astrologer Narasappa, son of etc., by Sadāśiva Nayak, son of Chaudagōṇḍa Bhadragaunḍarasa who was the son of Basavagauṇḍa and grandson of Gōpagauṇḍa, and great-grandson of Dēvagauṇḍa of Keḍadi. The grant is dated 30th lunar day of the dark half of Kārtika with a solar eclipse of the cyclic year Vibhava in Śaka 1431 equivalent to A.D. 1509. As there was no solar eclipse in the specified date the grant cannot be relied upon.

66.

On the basement stone of Iśvara temple in the village Ikkēri in the Hobali of Āvinahalli.

Kannaḍa language and characters.

1. yī manṭapada kelasava geyidava Āchāri Homabuchada Venkaṭayanu

Note.

This merely states that the above mantapa was constructed by Āchāri Venkaṭaya of the village Hombucha.

67.

Copy of a copper plate grant found in a *kadita* in the possession of Subbaiya, Patel of the village Hulimane in the same Hobali of Āvinahalli.

Kannaḍa language and characters.

1. nirvighnam astu śubham astu namas tunga-śiraś-chumbi-chandra-chāmara-
 chārave ! trailokya-nagarā-rambha-

2. mūlastambhāya Saṁbhavē svasti śrī jayābhudaya Sālivāhana śakha
3. varuṣhaṅgalu sāvirada 1730 ne parivartamānakke sandu saluva Vibhava-nāma sam-
4. vatsarada Āśvija śu 13 Ravivāradallu śrimatu Hulimane Kāli
5. Subbaṇṇanavara maga Sēshayyanavarige vēdamūrthigalāda Yikkēri Sēshāchāryya-
6. ra maga Bhīmāchāryanu barasikotṭa holeyālu heṇṇālu kraya chī-
7. ttina kramaventendare nānu nanna avasaranimittavāgi nanna holeyā-
8. lu Kannana heṇḍati Chauḍi emba huḍugiyannu nimage krayakke kotte-
9. nāgi yī heṇṇu ālige buddhivantaru kaṇdu kaṭṭida kraya ga 3 a-
10. kshāradalu mūru varahanna tegedukondu yī heṇṇālu huḍu-
11. giyannu nimage kraya mūlakke koṭṭenāgi yī heṇṇige ādi aḍamu
12. aḍḍisaḍḍi yēnu uṇṭāddannu nānē nōdikōṇḍēnu yendu
13. barasikotṭa kraya-chīṭu haṇa sanda niśidhiyāgide sādhana yinta-
14. ppudakke sākshigaļu Bēdūra Subayya Bālehalli Paṇḍri Dodda-
15. yya śrī śrī-

Note.

This purports to be a copy of a copper plate grant, the original of which is not found. It records the sale of a slave girl of Holeya caste named Chauḍi, wife of Kanna by Bhīmāchārya, her master, to Sēshaiya for the price of 3 varahas. The sale deed is dated Sunday 13th lunar day of the bright half of Āśvija of the cyclic year Vibhava, Śaka 1730 corresponding to Sunday 2nd October, A.D. 1808. The date is correct. The sale of a slave girl at this date is of interest.

68.

On a stone lying in a jungle close to the village Dēvāsa in the same Hobali of Āvinahalli.

Size 3'—6"×2'—0"

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē ! traīlōky-a-nagarā-
rambha-mūlastam-
2. bhāya Saṁbhavē ! Hancheyada Mādhavayya śrī Sivapādābja-bhṛingana
likhita ||
3. svasti samasta-bhuvanāśraya śrī prithvivallabha mahārājādhirāja pa-
4. ramēśvara paramabhattāraka Satyāśrayakulatilaka Chālukyābharaṇa
śrimat Trai-
5. lōkyamalladēvara vijayarājyam uttarottarābhivṛiddhi-pravardhamānam
ā-cha-
6. ndrārkka-tārambaram saluttumire tat-pāda-padmōpajīvi samadhigata-
pañcha-mahā-sabu-
7. da mahāsāmantādhipati mahāprachaṇḍa-dāṇḍanāyaka vairi-bhayadā-
yaka ma...
8. māṇikya nīti-Chāṇikyam satya-Rādhēyam śauch Ānjanēyam
9. vibudha-jana-vana-mārtanḍan erevode-gaṇḍa Narmadānadyubha-
10. ya-taṭa-rājahamsa Mājava-dhūmakētu Maṇḍavakōṭllangana
11. Dhārānagara-kutūhaļa Mummuṇi-jaṭadhi-baḍavānaṭam śrimat-
12. Traiḷōkyamalla-dēva-pādābja-bhṛinga sāhasōttunga nāmā-
13. di-samasta-praśasti-sahitam śriman manevergadde-dāṇḍanā (yakam)
14. yakam Guṇḍamayyangaļ sakavarsha 983 neya Sārvari-samvatsa-
15. rada Bhādrapadad Amāvāsyē Sōmavāradandu rājadhāni Kalyāṇa-
16. d irkke-vīḍinoļ agrahāra Piriyūra piriyake-

17. reg âyûra pannâyada kuļiya perjjumkaman alliya pervvâ-
18. rvvar Vasudêva-bhaṭṭar
19. yya Dêmayyana Tikkayyan intivargge dhârâ-pûrvvakam mâdi ko-
20. tṭaru i dharmmaman ârorvvar pratipâlisidar Kurukshêtra Vâra-
21. nâsi Prayâge Arghya-tîrtthav intî puṇya-sthânaṅgałali sâ-
22. sira kavileyam Vêda-pâragarappa sâsirvargge koṭṭa puṇyaman eydu-
23. var i dharmmaman alidavar â tirtha-snâna-dall â sâsira-kavile-
24. yuman â-sâsira Vêdapâragaruman alida pâtakar akku
25. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashthi-varsha-sa-
26. hasrâṇi vishthâyâm jâyatê krimih sâmânyôyam dharmma-sêtu-
27. r nripâṇâm kâlê kâlê pâlanîyô bhavadbhiḥ sarvvân êtân bhâvinah pâ-
28. rtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ śrî śrî śrî

Note.

Obeisance to Śiva. Hancheya Mâdhavayya, a bee at the lotus feet of Śiva wrote this :—

Be it well. While the refuge of all the world, favourite of the earth, mahârâja-paramâśvara, paramabhaṭṭâraka, ornament of Satyâśraya family, a jewel of the Châlukyas, the illustrious Trailôkyamalladêva was ruling over his victorious kingdom to last as long as the moon, the sun, the stars and the sky.

The illustrious maneverggađe-daṇḍanâyaka Gundamayya, a servant at the lotus feet (of the king), entitled to five drums, the chief of mahâsâmantas, mahâprachanḍadaṇḍanâyaka, a terror to enemies, a jewel, a Châṇakya in the science of polity, a Karṇa in truth, an Ânjanâya in purity, a sun to the lotus forest that is the learned, a brave warrior (?), a royal swan strolling on both the banks of the Narmadâ river, an evil comet to the Mâlava people, capturer of the fort named Maṇdeva, held in honour in the city of Dhârâ, a submarine fire to the ocean of Mummani kingdom, a bee at the lotus feet of Trailôkyamalla, remarkable for his bravery, on Monday the 30th lunar day of the month Bhâdrapada of the cyclic year Sârvari of the Sâkâ era 983, in the capital city of Kalyâna, made a grant with pouring of water of the right to collect (for their own use) the toll dues (*perjunka*) of Agrahâra village Piriyûr, to the eminent Brahmans Vâsudevabhaṭṭa, Dêmayya's Tikkayya, etc., for the proper maintenance of the chief tank of the village (The usual imprecation follows).

Note.

The date corresponds to Monday 28th August, A.D. 1060, Saka 982, Sârvari and not Saka 983 as stated in the grant. It is not easy to explain why the date was written as Saka 983 when the year of the grant was Saka 982, though such instances of pre-dating or post-dating by one year are common. The date falls within the reign of Western Châlukya king Sômêśvara Trailôkyamalla I.

On a stone standing on the site of a temple in ruins in the forest of Koļur close to Sitûr in the same Hobali (Āvinahalli).

Size 3' × 2'

Kannađa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châra-
2. vê ! trailôkyâ-nagarârambha-mûlastambhâya Sam-

3. bhavē ! svasti śrimatu Yādava-Nārāyaṇa
4. pratāpa-chakravarṭti Singhaṇa-dēvam rājyam
5. geyyuttiral ātana sarvvādhikāri Āriya Malisetti-
6. ya putram Māhēśvarāragraganyanum enisida Hom-
7. namana pratāpam ent endode urad-idi-
8. rānt-aribhūpara sarrane sīlid uttamāngamanā-
9. . . muridu pođe-senḍāḍalu nerēdapude ho-
10. . . . ranemba madēbhām || antātam sukha-sankathā-
11. vinōdadind adhikāram geyyuttum irddu Honnavura
12. Māhēśvaradēvara pūje angaranga-bhōgakk endu
13. āyūra kereya kelage kachchhaviya-galeyalu mattar e-
14. rađumam̄ sarvanamasyamāgi biṭkuoṭṭam idakk āyūra
15. mahājanar-oppa int idan alidam Vāraṇāsi-
16. yalli pārvvara konda pātakan akku sva-dattām
17. para-dattām vā yō harēta vasundharām shashthi-varsha-
18. sahasrāṇi vishṭhāyām jāyate krimih Dāmō-
19. jana likhita maṅgalā ||

Translation.

Obeisance to Śiva. Be it well.. While the illustrious Singhaṇadēva, with titles Yādavanārāyaṇa, pratāpachakravarti, was ruling over his kingdom :—

His sarvādhikari Honnama, son of Āriya Malisetti, the first among the devoted Śaivites who is compared to an elephant in rut in splitting the heads of enemies and playing with those heads as with a ball in the field of battle :—

While he was exercising his authority with pleasure and ease and chatting with friends :—he made a gift of two mattars of land as measured by Kachchhavi pole, under the tank of Honnavur for the service of God Mahēśvara in the same village, with the approval of the mahājanas of the village (usual imprecations follow).

This is the writing of Dāmōja.

Note.

The inscription is not dated and can be assigned to A.D. 1210-1247 when Singhaṇa, the Sēvuṇa king of Dēvagiri was ruling.

70.

On a stone lying on the left side of the road leading from Nagaragēri Basti in Gērsoppe to Gōvardhanagiri in the Hobali of Bhārangi.

Kannada language and characters.

1. svasti śrimatu Chennabhairādēvi-
2. ammanavaru Nagara-rājyavan ālu-
3. valli Viļambi-samvatrarada Bhādrapada
4. śu chaturdaśiyallu Gōvarddhanagi-
5. riya Hanumantēśvara-dēvara nandā-
6. dipti-dharmmakke Kaṇigalamakke-
7. ya mēlubhāge gaddeyanū ā vū-
8. ra sēnabōva-Timmarasayyanu tanna
9. strī-putra-jnāti-sāmantā-dāyādānu-
10. matadinda svaruchiyyinda sarvamānya-
11. vāgi biṭṭa yintappudakke mahājanagalū
12. sākshi idake tapi nađedavana bāya-
13. li
14.

Note.

This records the grant of a wet field above Kanigalamakke for keeping a constant lamp-light in the temple of Hanumantēśvara on the Gōvardhana hill by Timmarasayya, the village accountant of the same village, with the consent of his wife, sons, kinsmen and other relations, in the presence of the Mahājanas, during the reign of the illustrious Chennabhairādēvi Amma of Nagara, on the 14th lunar day of the light half of Bhādrapada in the year Vilambi.

The date is not verifiable.

71.

On a stone lying by the side of a ruined manṭapa in the Kānūr forest on the road leading to Gōvardhanagiri in the Hobali of Bhārangi.

Kannada language and characters.

1. Pramādi-saṃvatsarada Chaitra suddha 14
2. . . . vāra śrimatu Jagadēva Singidēvara-
3. saru Duggaveggaḍeya maga Bamma-
4. naheggade svāmi kāryyakke bandu
5. Maṭaliya Singajjana kūde kādi-
6. yaṭiyalu Duggaveggaḍege biṭṭa
7. bhumi yondu sabba pari-
8. hāravāgi biṭṭaru idake ali-
9. dava narakake iliva
10. konda pāpa

Note.

This records the grant of a plot of land free of all taxes by the illustrious Jagadēva Singidēvarasar to Duggaveggaḍe in recognition of the services rendered by his son Bamma naheggade who, espousing the cause of his master, fought with Singajja of Maṭali and died.

This inscription is dated the 14th lunar day of the light half of Chaitra in the year Pramādi. The date is not verifiable.

72.

SHIKARPUR TALUK.

On a stone lying near a temple at a distance of a mile from the village Kaḍeyanan-dihalli in the Hobali of Uḍugaṇi.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushṭhāna-japa-samā-
2. dhi śilaguṇa-sampannarum yajana-yājana-pramukha-
3. shaṭ-karma-niratarum śriman mahā Honnavurada Dēvayyam
4. Chālukya Vikrama-kālada 5 neya Pramōdūta-saṃvatsarada Śrāvaṇa ba 10-
5. lu Māhēśvarapadaman ēridoq ātana śiṣyam Vāma-dēvayyam
6. nilisida samādhiya kallu Mahēśvarā maṅgala

Note.

This is a memorial stone raised by a disciple named Vāmadēvayya to commemorate the death of his guru Dēvayya of Honnavura, who was a devoted practiser of Yama and other Yogic observances and a performer of sacrifice and other six Vedic

rites. He is said to have died on the 10th lunar day of the dark half of Srâvaṇa of the cyclic year Pramôdûta in the 5th year of Châlukya Vikrama era. The date is not verifiable. The 5th year of Châlukya Vikramâera is however 1080 A D Raudri and not Pramôdûta.

73.

On a stone set up near the Bâlambîdu temple close to Kadéyanandihalli in the same Hobali.

Size 5'—6"×3'—9".

Sanskrit language and Kannada characters.

1. svasti âśid aśeṣha-narapati-makuṭa-maṇi-mayūkha-manjari-ranjita-pâda-piṭhaḥ pratâpa-dava-dahana-jvâlāva-
2. li-samâliḍhânamra-pârthivas sakaladigvijayô-pârj-jita-vîra-Lakshmi-samâlingita-viṣâla-vaksha-sthalâḥ dânavâri-samsakta-
3. vibudha-madhukara-nikarô jaṭanidhir iva ratnâkarô Nârâyâna iva Lakshmi-nivâsaś śâśâṅka iva kaṭâdharaḥ prabhâkara ivôgrapratâpa-
4. ṣ Chaturânâna iva prajânâthaḥ Sêñâñir ivâmôgha-śaktidharô Bhûtanâtha iva bhûdhara-śikharâdhivâsôṅgaja ivâṅganâjana-manaḥ-
5. kshôbhajanano'parâjita iva Artthapatih Kalpa-pâdapa iva prârtthitârttha-pradaḥ kîrtti-sudhâdhavalita-Brahmânda-kuharaś Chêra Chô-
6. la Konkana Gûrjjara Mâlava Kaurava Pâñchâla Gauḍa Kaṅga Āṅga Vanga mahîpati-sampâditâkshayakôśaḥ kôśa-sali-
7. la-nimajjitaśeṣha-vîra-mahiśaḥ Iṣa-charaṇâravinda-madhukaraḥ kara-sam-varddhita-nikhila-bhuvanô vanâri-kêtur ivâmô-
8. gha-śarâsanakâryyaḥ kâryyâkâryya-vivêka-châturyya-vâchaspatir vâchaspati-sadriśa-vividha-vibudha-bôdhô dhyâyamâ-
9. na-mânasânandakâraḥ śrimaj Jayasimha-dêvaś Châlukyâbharaṇah || tasyât-majaś śatru-vilâsininâm vaidhavya-dîkshâ-gurur âhavô-
10. tkaḥ ! samâstî gâm Âhavamalladêvô nishkanṭakâm aprativîra-śabdâḥ ! yasya pratâpa-dahanâna-la-visphulingair nirmûlitâś śatru-mahîru-
11. haughâḥ ! adyâpi rôḍhum avanau na hi tê kshamantê bhû-kaṇṭakôddhara-na-yatna-parâyanasya ! yaḥ Konkaṇâñ khaṇḍi-
12. ta-mâna-darppâṇ akârshid akshata-satya-vâdah ! santyâjîtânindita-râja-chihnnâñ bhûtân hutân alpa-vasûn chchhubhamyuh !
13. Dhârâpi yênoḍdhata-vikramêna sandharshitâ pûrva-mahîpatinâm ! a-dharshaṇiyâ Baligonka-mukhya-Prachanda-nâmâ-
14. nta-purassarêna ! Lankâ-nâtha-samâna-Chôla-nripatim yas samyati prâvrittam nâgânâm daśabhiś śatair adhi-balais sannâhi-
15. bhis satvaraiḥ ! êkô Râghavavaj jaghâna niśitair bâñair anâyâsatô bhû-dêv-augh ahitâya sannutipadam Châlu-
16. kya-Râmô bali || śrimân Âhavamallô vidvâ-śauryyânvitô dharâm śâsti dharmârttha-mâna-hêtu-vyâpâraika-vrataś chi-
17. râyaikâḥ || tasmin narapatau mahîm sâsati varṇasankarô vyutpanna-kâyas têbhyô nyatra durlakshaḥ taskara-śabdâḥ
18. svarûpa-vâchakô vaiyyâkaraṇa-ivârttha-bâdhât samvrittah upasargaś cha dhâtu-prayôgâd anyatra du-
19. r ddarśo vigrahaś cha samâsa-taddhita-vyâkhyânâd anyatra tat-paripâlitâyâ dharânganâyâ mukha-ja Vana-vâsi-dê-
20. śô ramanîyas tat tilaka iva Mahâtaṭka-grâmô râjatê || yatrâdvijâś śama-damâdi-guṇair upêtâs svâdhyâya-
21. yajna-japa-hôma-samâdhi-nishṭhâḥ adhyâpanâdhyayana-yâjana-dâna-mukhyai shshshat-karmabbhir nija-grihêshu sadâ ramante !
22. yatratyâ-paṇḍita-janô vidushaḥ prithivîyâm vâdê vijitya vijayam nijam âtanôti ! vyâkhyâna-chintana-vichâraṇa-
23. vâda-śikshâ-vyâpâra-vargga-chaturaḥ prithivi-pradipah || yatratyâdhyêtârô grasta-nirastâdy-uchchâraṇa-dôsha-varjjitam

24. svara-varṇa-pada-krama-samhitā yathā-lakshaṇam adhiyānāḥ nijōtkar-sham apēksha- māṇas sahasram vimśatim cha-
25. tvārimśatam aśitīm śatam vimśatyuttaramcha-vārān sadasy adhiyate yatra Kalpa-sūtra-śrāviṇaś chhātrā svayam parika-
26. īpitaishṭika pāsuka sōmika vēdikāḥ sva-parikalpit Āhavanīyādyagnayaḥ svōtprēkshita-patni-śālā-sandōha (ha) virddhā-
27. na chātvāla śāmitra mārjjaliyāgnidhriyadhisnyāstāra-pradēśās ttattat-kratu-prayōgam sadābhyaṣyanty evamādi-gu-
28. ṣālankārāyāśeṣha-grāma-mahājanāya pāda-pūjām datvā Śaka-nṛipātīta samvatsarēshu nava-śatēshv ēkōnāśityadhikēshu
29. Vilambi-samvatsara Vaiśākha suddha tritīyāyām Āditya-vārē Kuḍuvarnniy Āngirasa gōtra Śridharopādhyaāya-sūnu
30. prabhu-Mahādēvayya antarvēdi Āvaṇa-grāma-samudbhūt Ātrēya-gōtra Ādudvivēdi sūnu Mārggha-nāyaka Ho-
31. lagere-grāma Vaśiṣṭha-gōtra Gōvarddhana Nāga-dēva-sūnu Gohalayya Kūṇṭana-keṣeyūr Atṭahara Pole-
32. yammana maga Kaliyanasetti Singanasetti Hittabeya Chittayyam Nāka-settiya Mālavyam Mālakkana Basavase-
33. t̄ti Arjjunayyana-Sōvayya Bāguliya Muddayyana Bēlayya Attalūra Sanga-payyana Chi-
34. kkabāyisetti Kētisettiya magam Masaṇayya Āṅgadiya Sattiyanasetti ityētan-nāmānah sarva-śilā-śanku
35. Krishṇa-tatāka-kshētram ananyōpāyōgya tat-tatāka-jalam sarva-parihāram mahā-janādādāya tad-anumatyā chandra-
36. tāram Añḍuṛēśvarāya muktavantah || etad yē paripālayanti tēshām dāna-samam phalaṁ yē tvētan nāśayanti
37. bhrūṇa-hatyā-samō dōhas tathā chāha dēvasvam brāhmaṇa-svamcha lōbhē-nōpahinasti yah ! sa pāpātmā parē lō-
38. kē gridhrōchchhishṭēna jivati ! vādibha-pañchā-nana-Bhaṭṭavishṇuh śāstrā-mbu-dher pāramitas suvrittah Āñḍūra
39. Sambhōr pada-padma-bhringaḥ tat-kshētra-lēkhā-vachanam vyadhatta tad-grāma-janmā tilakah kulasya dēva-dvijā-
40. gryār̄chchana-datta-chittaḥ grāma-prayuktyā likhitam vyadhatta sad-aksharam Kāsyapa-Mādhavākhyah
41. mahā-grāma Lokkigundiya Nāgavarmmōjar aliya Rūvāri Nākiya likhitam mangalam śrī

Translation.

Be it well. There was the illustrious Jayasimha the ornament of the Chalukyas whose footstool has been brightened by a pencil of rays issuing from the gems on the crests of all the kings; on kings bending before whom flashed the tongue of flame of the forest fire that is his valour; whose wide breast has been embraced by goddess of victory whom he secured in his conquests of all the cardinal points; the water accompanying whose gifts was being touched by the bees that are the learned men; who was an abode of precious stones like the ocean, and the abode of the goddess of wealth Lakshmi like God Nārāyaṇa; who was the possessor of arts (digits) like the moon, whose valour was unbearable like the heat of the sun, who was the lord of people like the Creator, who possessed unassailable power (weapon) like the commander of the god (Shaṇmukha), who had for his abode a summit of a mountain like God Siva; who kindled a passionate disturbance in the minds of women-folk like Cupid; who was lord of wealth like God Aparajita; who was a bestower of the desired boons like the celestial Kalpa tree; the lime of whose fame gave a white-wash to the whole of the

Universe ; who collected imperishable wealth from the kings of Chēra, Chōla, Konkaṇa, Gūrjara, Mālava, Kaurava, Pāñchāla, Gauḍa, Kalinga, Anga and Vanga countries ; who caused almost all brave kings to sink in the water namely the sheath of his sword* ; who was a bee in the lotus feet of God Siva ; who levied taxes for the protection of all the world (whose arms protected the world) ; the work of whose bow was never in vain like that of Arjuna who had in his flag Ājaneyā ; who was a Brihaspati in discriminating between what was or was not to be done ; who like Vāchaspati imparted knowledge to all learned men (celestials) ; who caused pleasure to all those who meditated upon him.

His son, who was a priest in the rite of initiation for widow-hood of his enemies, wives, always eager for war, Āhavamalladēva, rules over the land without opposition. He had no rival to challenge his bravery. The sparks of the forest fire of his valour burnt down the forest namely his enemies. Even now his enemies are not capable of sprouting out from the earth, the thorns of which he was ever ready to uproot.† He put down the haughtiness of the Konkaṇas poor in wealth, having deprived them of their spotless royal insignia and established his name for truth.

By him with invincible valour and with the title namely Bali-Gonka-Prachāṇḍa ever running in advance before him, was assailed even the city of Dhārā which proved invincible to early kings. He being single like Rāma, slew with ease, with his sharp arrows the Chōla king who was like Rāvaṇa and who was accompanied on a battle-field by ten hundreds of elephants and brave and powerful warriors, lord of the earth, with high and revered position, the powerful Chālukya Rāma.

The illustrious Āhavamalla, remarkable for his learning and power, ever observing like a rite the work of respecting the cause of charity, wealth and honour has been long ruling over the land unopposed. While he was ruling over the earth confusion or over-lapping of castes (and letters) was never witnessed except among the uncultured Kāyastha people (Scribes) : the word taskara (thief) was indicative of its own form, (not of a person) and remained only among the Grammarians since its meaning was nowhere applicable ; upasargas (calamities and particles of words) were invisible except in association with verbs, vigraha (war and splitting of words) was never seen except in samāsa and the commentary on taddhitānta words.

The Banavāsi kingdom shone like the face of the woman-like country under his protection. The village called Mahātāṭaka shone like a vertical colour mark of her forehead. In his kingdom Brahmanas were possessed of control over body and mind and other good qualities and ever bent on the performance of study, sacrifice, meditation oblation and contemplation. They take pleasure in ever learning teaching, officiating in the sacrifice of others and making gifts in their houses. In his kingdom learned men having obtained victory in debate with other learned men were capable of compiling commentaries, investigations, debates, teaching and other academical work and shone like lights of the world.

Where men learned in the Vedas recite them free from Grasta, nirasta and other errors in pronunciation and learn accentuation, syllabification, Pada, Krama, and Samhita in accordance with rules treating of them and recite the Vedas in assemblies a thousand and twenty times, forty and eighty times, or a hundred and twenty times ; where students learning Kalpasūtras illustrate the sacrificial procedure with diagrams of altars appropriate to Ishtis, sacrifices with victims, or Soma Sacrifices, making their own altars of Āhavaniya and other fires, pointing out in imagination the places of

* Not a happy Metaphor.

† The Metaphor is not well expressed.

the room of the sacrificer's wife, the assembly (sadas), the Havirdhâna, the Chatvala*, the Sâmitra†, the mârjalîyat‡, the Âgnîdhriyas§, the Dhishnya** and âstâras††.

Having worshipped the feet of all the Brahman Mahâjanas possessed of such scholarship as has been described above, when there had elapsed nine hundred and seventy nine years in the Saka era, on Sunday the 3rd lunar day of the light half of Vaiśâkha* in the cyclic year Viļambi, Prabhu Mahadevaiya, son of Srîdharôpâdhyâya of Ângirasa-gôtra of the village Kuḍuvarnî, Mârghanâyaka, son of Aḍudvivêdi of Âtrêya-gôtra of the village Antarvêdi Âvâna, Gôhalaiya, son of Gôvardhana Nâgadêva of Vasishtha-gôtra of the village Holagere, Kaliyanasetti, son of Attahara Poleyamma of the village Kuṇṭana Kereyûr, Singaṇasetti, Chiṭṭayya of Hitṭabe, Mâlayya of Nâgasetti, Mâlakka of Basavasetti, Sôvayya of Arjunayya, Bêlayya of Muddayya of the village Bâguli, Chikkabâyasetti of Sangapayya of the village Attalûr, Masanayya, son of Kêtisetti, Sattiyaṇasetti of the village Angâdi.—Persons bearing these names having purchased the field of Krishnatatâka with stones and wedges set up for measurement and having restricted the use of the water only to the donee, and having exempted it from all imposts and with the permission of the mahâjanas, made a grant of the above field to the God Aṇḍulêśvara to last as long as the moon, and the stars.

Those who preserve this will have as much merit as the donor. Those who destroy it will be guilty of the sin of infanticide. It is said : Whoever destroys the property of gods and of Brahmans with greed—that sinful man will feed himself on the refuse of vultures after death.

Bhatṭa Vishnu, a lion to the elephants that are disputants, one who has crossed over the ocean of learning, possessed of good conduct, a bee on the lotus feet of god Siva of Aṇḍula composed the grant of this field. Born of the same village, an ornament of his family, with mind firmly set in the worship of gods and Brahmans, Kâśyapa Mâdhava wrote this grant in his own good hand-writing under the orders of the village. Rûvâri Nâki, son-in-law of Nâgavarmôja of the big village Lokkiguṇdi engraved this. Peace.

74.

On a fragmentary stone lying in the forest of Bisalahalli in the Hobali of Uđugani.

1. svasti yama-niyama-svâdhyâya-
2. dhyâna-dhâraṇa-maunânumshthâna-japa-
3. samâdhi-śila-guṇa-sampannarappa śrî-
4. mad anâdiyagrahâra Hiriyûra sthâ-
5. nâdhipati śrîmanmahâ Bommeyanâyakanu
6. namaśśivâyavâgi
7. śrimatu pratâpa-cha-
8. kravartti Singhâna-dêvavarsha 7 neya Dhâtu-samvatsara
9. Chiṭṭurâli bitṭudu kachchhaviya . . .
10. !eya

Note.

This records the gift of a plot of land by Bommeya Nâyaka to the illustrious (name effaced), lord of Hiriyûra-sthâna and possessed of good qualities and observing Yama, niyama and other yogic practices in the cyclic year Dhâtu coinciding with the 7th year of the reign of Singhânadêva, Yâdava king.

* A pit for throwing refuse. † The place where the sacrificial goat is immolated. ‡ Another kind of pit in a sacrifice. § The place where the sacred fire is preserved. ** A jagati or platform. †† place surrounded by Darbha grass on all sides.

75.

On a stone forming the embankment of a tank near a hill in Basavanandihalli in the same Hobali of Uḍuganī.

Kannaḍa language and characters.

1. namaś tunga-śiraś-chumbi-chandra-chāmara-chāravē ! traīlōkyā-
2. nagarārambha-mūlastambhāya Śambhavē sva-
3. sti śrimatu Yādava-Nārāyaṇa bhujabala-
4. prauḍha-pratāpa-chakravarti śrī Rāmachandrārāya rā-
5. jyōdayada 11 neya Chitrabhānu-samvatsara Bhādrapada
6. Sōmavāradalu śrī Tongāla Bankaṇa . . . Manneya
7. dēvara Paruvata-vodeyar-aliya Haḍevelāna kūde
8. kādi suralōka-prāptan āda śrī śrī śrī

Note.

This is a stone set up in memory of the death of Tongāla Bankaṇa in a fight with Haḍevelā, son-in-law of Paruvata-vodeyar (son) of Manneyadēva on Monday in the month Bhādrapada of Chitrabhānu (1282 A. D.) in the 11th year of the reign of the illustrious king Rāmachandrārāya, Yādava king, possessed of titles Yādava Nārāyaṇa, and Bhujabalapratāpachakravarti. (1271-1309.)

76.

On a stone lying in a jungle in low ground in the village Chikka Māgaḍi in the same Hobali.

Size 3'-6"×2'-6".

Old Kannada language and characters.

1. svasti śrī Mārarkka-arasar Banavase-mū-
2. vattil-chchhāsiraman āle Bandanikkeya nālgavu-
3. ndan Ādigāvuṇḍan tamm-āldan iṛiye Eraganoḷ kūdi
4. kādi ra
5. . . . sargālaya pokka

Note.

This is a stone set up in memory of the death of Ādigāvuṇḍa, nālgāvuṇḍa of Bandanikke, in a fight with Eraga, who was aiming a blow at his (Ādigāvuṇḍa's) lord, during the reign of the illustrious Mārarkka-arasar over Banavase 32,000 province.

77.

On a fragment of stone to the south of the temple in the village Bandanike in the Hobali of Tānagunda.

1. Raktākshi-samvatsarada Śrāvaṇa śuddha 10 Gu
2. nāl-prabhu Bomma
3. ātana maga Mādarasanu tamma Sōmaṇṇanu ā-
4. rige Masareyali gaudana makaļu Kāla Bomma
5. Sōma dāyāda-tanadim kannavan ikkiyiriye
6. tamma makkaļu heṇdira kūdi huyyalan ebbisi
7. kondu tānum śivapādadol aikyan ādam

Note.

This is a vîragal stone set up to commemorate the death of Nâlprabhu Bomma (?) while he with his son Mâdarasa, his younger brother Sômañna, caught hold of, in the village Masare, Kâla Bomma and Sôma, sons of the gauça of the village in the very act of house-breaking theft attempted on account of feud between these two parties and slew them in a row in which his wives and children took part and in which he also died.

78.

SORAB TALUK.

On a fragment of stone behind a temple in a deserted village close to the village Gummanahâlu in the Hobali of Ânevatti.

Kannada language and characters.

(Stone is broken.)

1. śrî prithvî-vallabha-mahârâjâdhîrâja-paramêśvara-paramabhatṭâra-
2. kyâbharaṇa śrimad Bhûlôka-malla-dêvara vijaya râ-
3. pravarddhamânam âchandrârkka-târam saluttum Kalyâñada
4. sukha-sankathâ-vinôdadim râjyam geyuttum ire
- 5.. da tîrada karaśâne yenalu tân â sîlateyim eseva
6. tipa âtan-anvayâgama-prâasti yentendaे svasti samadhi-
7. lêsvara Banavâsi-puravarâdhîśvara Jayanti-Madhukêśvara
8. dêva-pratyakshâkshi-sambhava chaturâśî
9. suvarṇa-garuḍa-dhvaja jagad-viditâshṭâdaśa
10. dra śikhari-śikhara-samsthâpita sphatîka
11. śrî Mayûravarmma mahâ-mahîpâlaka
12. virâjamâna mânônnatarum virâjitarappa

Note.

Since a portion of the inscription stone on the left is cut off and lost it, is not possible to make out what the inscription is meant to record. Only the name of the illustrious king Bhûlôkamalla of the Châlukya dynasty with his titles is mentioned as a ruling sovereign. Then the genealogy of a chief whose name is gone is traced to Mayûravarmma (of Kadamba dynasty ?) with many titles, devotee of Madhukêśvara, born of the eye of , having golden eagle (garuḍa) as his flag, etc. No date is given.

79.

On a stone set up by the side of the temple of Paramêśvara, of Emanûr on the boundary of Hirechauṭi village in the Hobali of Ânevatti.

Size 5'—6"×4'—0".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê || traīlôkya-nagarâ-
ramba-mûlastambhâya Sambhavê śrî Giriśam ravîn-
2. du-salilâtmavit-śikhi-bhû-marut-samudyôga-nutâshṭa-mûrtti bhuvana-sthiti-
kâraṇan Îśvara
3. Jaya-singa-nripange tâm Masañi-settige mânya-dayâ-parange hrid-râgade
nêsaṛu-nelanu vullinam ige
4. manôrathaṅgaḷa || mangalamam mâḍuge Jayasinga-nripange negarḍd Emma-
yanûrâ dêvam guṇanidhi Kâmagâ-

5. vuḍaṅg intî nelanu yina-vullannevaram || svasti samasta-bhuvanâśraya śrî prithvî-vallabham Kaṭachuryya-kula-mahâ-bhûsha-
6. na bhujabala-chakravarti mahârâjâdhirâjan enisi ! para-bhûpâlakaram pañchaledu dôrvvikrântadim tyâgadim
7. nerad artthi-prakarakke mâdi mudamaṇ kârunyadim kâdu tatsaraṇâyâtaran-ātma-satya-guṇadim maryyâdeyim-
8. dâlvan âdaradim Kuntala-chakravarti Vijayâdityam mahî-chakramam || tat-pâda-padmôpajîvi || negale jayam pogale ja [gam]-
9. mige tann-alavalîya Bommayyam pâlisuvam pâlisuvam negarddî Banavase-nâdam digibham-barav aiyde kirtti-lateyum śriyum
10. nata-nripâlaru bêde paññchaled-artthaman artthigittu sâmadi
Ādirâja-mahimam prati-pâlisuvam niranta-
11. Banavase-nâdañ âdame Kadambara santati Sôvidêvan atyanupamavikramam negale tanna samunnata-kirtti dhâtriyołu ||
12. Banavase-dêśadołu negardda Nâgara-khandadol sâram âdud â jana-padadołu virâjisuva keyvoladim vanadim taṭkadam
13. [va]nuhu-shaṇḍadim bałasi nâde manaṅgolip Emmanûr ilâ-jana-janitâ-nurâga-vibhavôdayam akshata-saukhya-sampada
14. para-hita-charitam satyâbharaṇam Dhanada-Chârudatta-samânam niravadyan êmbaṇnipare Mâṇika Kêtî-settiya
15. jagadolu || jala-nidhiyołu hima-dhâmam kuļa-giriyołu simha vogevavol ogedam nirmmaļa-kirtti Kêtî-
16. [se] ttige lalitâkriti Yemmanûra Kâma-gavuṇḍam ! dharmmada kani satyada nidhi permmeaya nele bhôgadâgaram vijaya
17. . . . varmmam Kâma-gâvundam nirmmaļatara-kirtti vikramâlan-kâram ! śaraṇârtthi-braja-rakshaṇakke vinayakk ârppinge kûrppinge . .
18. dêva-dvija-râja-pûjeg asakrin-nôtakke kûtakke durdhara-vîraugha-jayakke pôlipode
19. . . . tadanantaram â mahâpurusham Kâma-gâvundam śrî Râmêśvara-dêvâlayada jîrnôdhârakkam nitya-pûjegam nitya-nivêdyakkam
20. śrimach Châlukya-chakravarti Jagadêkamalla-dêva-varshada sâsiradeppattaneya Prabhava-samvatsarada Paushya-mâsad Amâvâse u-
21. ttarâyaṇa-sankramaṇa-vyatîpâta-Sômavâradandu Balakēyea modalêriya kelage sâyira-marada
22. adakeya-tôṭa sahita nelanam dhârâ-pûrvakadin ittan udârateyim
. maṅgaļa mahâ śrî śrî śrî

Translation.

Obeisance to Sambhu. May Śiva, who is made of the eight elements and gods, namely, the sun, the moon, water, the yogi, the fire, the earth, the air, sacrificer, and who is the protector of the world, grant all hearty desires to king Jayasinga and also to Masaṇisetṭi of generous heart as long as the sun and the earth last. May the god of Emmanûr confer blessings on king Jayasinga and the virtuous Kâmagavuṇḍa as long as the earth lasts.—

Be it well. The refuge of the universe, prithvîvallabha, a precious gem of the Kaṭachurya family, a sovereign of strong arms, entitled to the title mahârâjâdhirâja, a slayer of hostile kings with the might of his arms and a benefactor to the band of men seeking his favour, a true and honourable protector to those who seek refuge in him, king Vijayâditya, king of Kuntala ruled the earth.

A dependent at his lotus feet : Bommaya was ruling over Banavâsi-nâdu with success, and approbation of the world, his fame for good rule and prosperity having spread to the elephants in cardinal points and the sky. While Sôvidêva of Kadamba

family, king of Banavasi, bestower of immense wealth at their request to kings bending before him, as glorious as ancient kings, unrivalled in his valour, was ruling with fame spread over the whole universe :—

In the country of Banavase, the most prosperous part was Nâgarakhaṇḍa. In that tract, shining with wet fields, forests, tanks, and lotus flowers was Emmanûr the prosperity of which kindled desire in the heart of mankind on earth and was imperishable. Who can describe the spotless character of Mâṇika Kêtisetṭi, who was bent on doing good to others, whose only jewel was truth, who was equal to Kubêra, lord of wealth and to Chârudatta. To him was born Kâmagavuṇḍa of beautiful form, like the moon out of the ocean, like a lion out of Kula mountains and whose fame was pure. A mine of virtue, an abode of truth, source of greatness, a house for enjoyment,..... was Kâmagavuṇḍa of spotless fame having power as his ornament, unrivalled in offering protection to those seeking refuge in him, matchless in modesty, in valour, friendship, and in the worship of gods and Brahmans, of unique beauty and power enough to conquer even invincible men.

This eminent person Kâmagavuṇḍa with a view to make provision for the repairs of the temple of Râmêśvara, for the daily worship and the daily food-offering in the same temple, on Monday with Vyatipâtayôga, the day of winter solstice and of new moon, of the month of Pushya of the cyclic year Prabhava, in the year 1070 of Châlukyachakravarti Jagadêkamalla, made a generous grant with the pouring of water of the plot of land with the garden of 1000 arecanuts under the first sluice of Balakere. Peace.

Note.

The date corresponds to Monday, 10th January of A. D. 1149. But the year is however Vibhava, not Prabhava, and falls in the reign of Châlukya king Jagadêka-malla.

80.

On a vîragal near the same temple of Emanûru Paramêśvara in the boundary of the village Hirechauti.

Size 3'—6"×2'—9".

Kannada language and characters.

1. ôṁ namah Sivâya svasti śrimatu Kaļachuryya-
2. bhujabala-chakravartti Râya-murâri Sô-
3. vidêva-varshada 18 neya Dundubhi samvatsara-
4. Âsvija bahuļa 13 Âdivâradandu
5. Ennegêriya Haruva Bammî-
6. setṭiya magam Sôvisetṭiy âvûra
7. turu-huyiloļu kâdi palaram kondu
8. sattu sura-gaṇikeyarol kûdîdam âta-
9. na tammam kalla nilisidam mangala mahâ śrî

Note.

This records the death of Sôvisetṭi, son of Haruva Bammisetṭi of the village Ennegêri while fighting with enemies who had attacked the cattle of the village on Sunday 13th lunar day of the dark half of Âsvija of the year Dundubhi, 18th year of the reign of Kaļachurya king Râya Mûrâri Sôvidêva. The vîragal stone is stated to have been set up by the younger brother of the dead hero.

81.

On a 2nd viragal set up near the same temple in the boundary of the same village Hirechavuṭi.

Kannaḍa language and characters.

1. ôm namah śivâbhâyâm sânucharâbhâyâm namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûla-stambhâya Śambhavê ! śrimat Kaṭachuryya - - nija-bhuja-balâ-Tribhuvana-malla-
3. dêva-varshada 11 neya Vyaya-samvatsarada Chaitra-ba Ādīvâradandu Giṇñalagundiya
4. kôteyam Gutti manḍalika Bammarasanum Vîrarasanum mutti kâdidalli Hoysaṇa-maṇḍa-
5. lika balpinge hôgadiral upâyadim horavântisida samayadolu Śambhavê namah
6. parahita-charitam chalita-parôpakârârttham Iṣvarapâdâmburuhaika-bhṛin-gan ena-
7. lâr ddorey-âdark Kêtamalla-setṭiya guṇadol champaṇka ! karighaṭeyam turanga-chayamam
8. narasadbhata-kötî-yûthamam Surapati Havyavâhana Kubêra Naravâhana-vendu vairi-sangara-ne-
9. vadinde dêva-chayamam kared ivanenalke baṇṇi-
10. sal pariṇate-virddan âvan avanî-taḷadol kali Kêtamalla-setṭiyâ

Note.

After the usual stanza praising Śambhu, the inscription records that Bammarasa, manḍalika of Gutti along with Vîrarasa laid siege to the fort of Giṇñalagundi on Sunday in the dark half of the cyclic year Vyaya, 11th year of the Kaṭachurya king Tribhuvana-malladêva and that the Hoysaṇamaṇḍalika (the Hoysala governor), not resorting to force of arms, drove out the besiegers by some stratagem and that a warrior named Kêtamallasetṭi, devotee of god Śiva died in the siege after slaying many elephants, horses and warriors on the side of the enemy.

82.

A copper plate grant of Basavalingappa, gauḍa of Nandinâthapura dated śaka 1690 in the possession of Sômaṇṇa of the same village Hirechauṭi in the same Hobalî of Ānevaṭṭi.

Two Plates : Kannaḍa language and characters.

1 Plate (Front side)

1. nir-vighnam astu namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailokya-naḡarârambha
3. mûlastambhâya Śambavê svasti śri jayâ-
4. bhyudaya nrîpa-Sâlivâhana-śakavaru-
5. sha 1690 neya pravartamâna-Sarava-
6. dhârinâma-sam || rada || Mâga śu 7 ya-
7. lu śrimatturu-Nandinâthapurada
8. gauḍaru Basavalingappanavaru Chau-
9. ṭi-grâmadalu yiha hosa-vakkalu
10. Sômappanavarâ adhidêvateyâda
11. Parasivamûrtti-saddharma-svarûpa-
12. nâda śri-Koṭṭîra-Basavêśvarana ga-
13. dige dîpârâdhane bagye barsi koṭṭa

14. bhûdâna-paṭṭe krama-ventendare nam-
15. ma gauḍummalî-svâsti-bhûmiyallu
16. gandaragâni gade 1 dara valage yi-
17. mmânada gade yidakke saluva maneda-
18. la hittilu tippeguṇde hakkalu saha-
19. vâgi silâ-sthâpana-mâdîsi-kotṭu yidhêve
20. yi-bhûmiyalu yidantha nidhi-nikshê-
21. pa yênuṇṭâddannu anubhavisikondu
22. bâhadendu namma putra-mitra-jnâti
23. bândhavaru yivâdi-guru-sahô-dara-
24. ru muntâdavara anumatiyim-
25. da barasikoṭa bhûdâna-paṭṭe nimage
26. jala-sthâpane mâdîsi idêve nimma san-
27. tâna-pâramparyeyâgi âchandrâ-
28. rkka-sthâyigalâgi anubhavi-
29. sikoṇdu bahaden-
30. du barsi

(Behind this plate there is a separate inscription)

(2nd plate front)

31. koṭa bhûdâna-paṭṭe yidakke yi-va-
32. ruśadârabhyâ adara-aṭavilu gu ||2||
33. Virôdhî sam rakke 1½ yi pramâṇada-
34. lu cheda alatili aruvarushadoda
35. antu aṭate tumbida maicheru 1 ra
36. vige ga || mûru honna tettukondu
37. baruvudu yendu barasikoṭa bhû-
38. dâna paṭṭe 1 ślôka || sva-dattâd dvi-
39. gunam punyam para-dattâ-nupâla-
40. nam para-dattâpahârêṇa sva-
41. dattam nispalam bhavêttu yidakke sâkshi
42. Tôri Kenchanñana sâkshi
43. Menasinahâla Singayana sâkshi
44. Bairanahalli Giriyappana sâkshi
45. Kaṇmâra Viraṇñana sâkshi
46. yint ivara sanmatadinda baradâ-
47. ta Śânabôgara muttallika Na-
48. rasappana svadastûra baraha
49. Basavalingaya-dêvara sva-hastadi-
50. ndâ barakotṭa bhûdâna vopita.

Note.

This records the gift of a plot of land for the purpose of keeping a light at the gadige (tomb) of Koṭṭûra Basavêśvara to Sômappa, the worshipper of the gaddige by Basavalingappa, gauda of the village Nandinâthapura on the 7th lunar day of the bright half of Mâgha in the cyclic year Sarvadhâri, Śaka 1690. The date corresponds to 13th February A. D. 1769 and is not verifiable.

On the back of the 1st and 2nd plates of the above copper-plate grant.

I (back.)

1. râ ! Kotṭura-Basavēsvara-dēvarige-
2. dīpārādhanēgo kotṭudu yi-dēvara
3. putra-santānarāda chi Sōmapanava-
4. rige kaiyallu Sarvadhāri-nāma
5. sam || rada Māga ba 13 Guruvāra-
6. dallu râ ! nādigaru Kālapanava-
7. ru râ dēśayi-Bhishṭapanava-
8. ru purada gauḍaru Basavalin-
9. gaiyyanavaru nāvu namma um-
10. bali bhūmivolage gandakoni
11. hola hakkallu manige saha nāvu
12. yallavaru kuśaladimda stirasthā-
13. mādi kalla nađisi kotṭidhēve mē-
14. lāgi yi bhūmige jōđi ga || 2 ||
15. pramāṇadallu urantatakke ala-
16. vi 6 pramāṇadallu māđidallu yi ho-
17. lakke alavi tumba tanaka ga || 2 ||o
18. pramāṇadallu munde paṭṭe-paligi yē-
19. nu yillavendu barakotṭadu ballagi-
20. munde alavi tumbida hiđe munde
21. jōđi ga || 2 || paṭṭe ga || 2 ||o am-
22. ttu ga 1 ||

II (back.)

23. aksharadallu mūru-honnānu yi-
24. pramāṇadallu munde yāvudu-
25. yēnayillavendu yi-pramāṇa
26. munde tettukondu sukhadalli bāda-
27. ka-māđikondu yihodendu
28. barakotṭa kkalla kagadavu yidake
29. sākshi Tori Kenchaṇṇana sākshi Chittana
30. halagi-Giriyaṇṇana sā-
31. kshi ! Meñasinahāla-Niñga-
32. ḡaṇṇa sākshi ! kammara-Vīraṇṇa-
33. na sākshi ! initivara samma-
34. tadinda baradāta Sōnakalla
35. Varasivayana suhasta-bara-
36. hau Basavalingadēvaru va-
37. pitta.

Note.

This inscription engraved on the backside of two plates of the previous number contains another grant of land for the same purpose by Nāđiga Kālappa, Dēśayi Bishṭappa and Basavalingaiya to the same person on Thursday 13th lunar day of the dark half of Māgha in the same year Sarvadhāri.

84.

On a stone lying in the backyard of Iśvara temple in the same village Hirechauṭī.

Size 3'-6" x 1'-6".

Kannada language and characters.

1. Kara-samvatsara Jyeshṭa-ba-
 2. hu 1 Ādīvāradalu Kan-
 3. daliya Honnagauḍan Āraḍi
 4. Dēsigāvuṇḍana-ālu yu-
 5. ddhadalu Śivalōkake sanda
 6. vīra bāndhava.

Note.

This records the death in battle of a warrior (name not given) who was a servant of Honagaudān Āraḍī Dēsigāvundān of Kandaḷī on Sunday 1st lunar day of the dark half of Jyēshṭha in the year Khara.

85.

On a stone near the house of Madârsâbi in a garden belonging to the same village
Hirechauti.

Size 3'-6" x 1'-3".

Kannada language and characters.

1. śrī Śivâya nama ! namasa-tun-
 2. ga-śira-chumbi-Chandra-châmara-
 3. chârave trayi-lôkya-nagarâ-rambhâ-
 4. mula-stambâya Svayambhuvê śu-
 5. bham astu svasti śrī jayâbhuya-Salivâ-
 6. hana-śakha-varusha 1646 ne Krôdhi
 7. Śrâvâna-bahuļa-Panchami-Sôma- . .
 8. dandu Guttalada Mâṇika-Kâlaga-
 9. uḍarâ Lingapagauḍaru samarpi-
 10. sida um̄baļi o||6 holanu Ma-
 11. dapagauḍaru ūligada nama
 12. Kanchapage daya-
 13. pâlisidru

Note

This records the gift of a plot of dry land to Kanchapa, a servant by Lingapagaudāru, (son) of Māṇika Kālagaudā of Guttala on Monday 5th lunar day of the dark half of Śrāvaṇa in the cyclic year Krôdhi, 1646 of Śâlivâhana era. The 5th lunar day of the dark half of Śrāvaṇa in the year Krôdhi, Saka 1646 coinciding with A. D. 1724 falls on Wednesday (July 29) and not on Monday as stated in the inscription.

86.

On a stone lying under a tamarind tree in the backyard of Sômaṇṇa's house in the same village Hirechauti.

Size 3'-0" x 2'-6".

Kannada language and characters.

- namô Vitarâgâya ! śrîmat-paramagambhîra-syâdvâdâ-môgha-lân-
 - chhanam jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ! sâgara-vâri-
yêshita-samasta-

3. dharāramanī-ghana-stanābhōga-vidembinam̄ vidita-vistrīta sāratarāgraḥ-āradim̄
4. Nāgarakhaṇḍa-patra-parivēshṭanadim̄ jana-nētra-putrikā-rāgaman ittu māṇdude manas-su-
5. khadam Banavāsi-māṇḍalam̄ ! Nāgarakhaṇḍam̄ Banavāseg āgirkkum bhū-shaṇam̄-bolu
6. . . . gire-bāgi mēregum nāgalatā-pūgavanadin eseva tave som
7. . . . Nāgarakhaṇḍa sāgaramāge tōrppu
8. . . . sukhak imbāgi ge mērevudi nanujanā . . . Sēṇisetṭi
9. . . . basadiya māḍisidaru . int aṇṇatam̄mādiribbaru Śāntijinēśvara-
10. basadiyam̄ māḍisi santōshadim̄ santasadim̄ pañedard dharā-chandra
11. . . . guna-vārdhiya pañedu bāluttire pala-kālam purusha-nidhi Nāga-
12. setṭi tannaya pempim̄ deṣevallarasiya-kkanumata matam
13. pañedu sukhadim̄ bālvudu svasti śriman mahā-māṇḍalēśvara arirāya-
14. vibhāda Agali bhāshege tappuva-rāyarakāṇḍa chatussamu-
15. drādhipati śrī-Virabukkarāya-mahārāyaru rājyam-geyyuttumi . . Vi-
16. rōdhi-samvatsara-Kārtika-śuddha tadige . . . vara dēvara ni-
17. . . . Chandragudḍigalumappa . . . Śāntinā-
18. tha-dēvara amṛitapaḍi nandādipa . . .
19. kereya kelage gadde kha 4
20. . . . yī dharmmamam̄ pratipālisu . . .
21. Vāraṇāsi Kurukshētra
22. kavileya
23. pātakan akku śrī Śāntinātha.

Note.

Many of the letters in this inscription are effaced. This records the construction of a basadi to Śānti Jineśvara, one of the 24 Tirthankaras by Nāgasetṭi and Sēṇisetṭi of prosperous Banavāsi and of a grant of wet field of the sowing capacity of 4 khaṇḍugas for keeping a light before and offering food to Śāntinātha on the 3rd lunar day of the bright half of Kārtika in the cyclic year Virōdhi during the reign of Bukkarāya, king of Vijayanagar (titles enumerated). This inscription ends with the usual imprecation.

87.

On a stone set up near the temple of Dyāmavve on the site of a ruined village close to the same village Hirechauṭi.

Size 4' × 2'—9".

Kannaḍa language and characters.

1. namaś tunga -śiraś -chumbi- chandra-chāmara- chāravē l traīlōkyā-
2. nagarārambhā-mūla-stambhāya śvayambhuvē svasti śrī
3. Sālivāhana śaka varusha 1638 neya Durmukhi-sam-
4. vatsara Āsvija su 1 llu śrimatu Dēsāyi Guttala-
5. da Hanumanta-gaudāru sukhadinda rājyava-
6. n aluttiralu 1626 neya Tāraṇa sam ! Chaitra ba
7. 5 lu barasida nirūpa Huralipattanada sime-va-
8. ḥagaṇa Hiriyachavuṭiya Chennabasavagaudāra maga
9. Virapagaudarige kuduredāni tejuva bhūmivalage pālisi konḍaddu ga 3
10. varaha yidakke sthalā . . . mēlaṇa hola . || 2 ||

Note.

This records the deduction of 3 varahas from annual rent payable on the land reserved for the maintenance of horses. The plot of land on which this deduction was made is a field bearing some name effaced in the inscription and yielding a produce of half a candy granted by the illustrious Dēśayi Hanumantagauḍa of Guttala to Virapagauḍa, son of Chennabasavagauḍa of Hiriya Chauṭi in the district of Huruli-patṭana. The stone inscription is said to be a copy of the nirūpa which was written on the 5th day of the dark half of Chaitra of the cyclic year Tāraṇa, Śaka 1626, the date of the stone inscription being 1st lunar day of Āśviyuja of the cyclic year Durmukhi, Śaka 1638 (September 5, A.D. 1716) when Dēśayi Hanumantagauḍa is stated to have been ruling the land.

88.

On a māstikal stone set up in front of Hanumān temple in the village Chikka Chauṭi in the same Hobli (Ānavatṭi).

Size 6'—0'×1'—3".

Kannada language and characters.

1. svasti śriman-mahā-maṇḍalē-
2. svara rājādhirāja rājaparamē-
3. svara Harihararāyana rājyōdaya-
4. da śaka 1321 neya Kshaya-samva-
5. tsarada Vaisāka su 8 Sô śrimatu
6. śri vaddavyavahāri Bammisettiya ma-
7. ga Pōchidēvanu Kētamalla
8. Kuntaļadeśada Gavuḍināḍa Tavuṭi-
9. ya mēle bandu hēndir-ude-
10. . . . vāga kādi sattoḍe ātana sati Vijaya
11. . . . mahāsati-yādaļu
12. śrimatu Bammagauḍana maga
13. Māda gavuḍa mādiśida
14. madavalige-kalu neḍisidu mangala
15. mahā śri śri

Note.

This is a *sati* stone recording the *sati* performance of Vijayabbe wife of Pōchidēva, son of Vaḍḍa Vyavahāri (chief merchant) Bammisetṭi in consequence of the death of Pōchidēva in a fight caused by the advance of Kētamalla into the village Tauṭi, in Gauḍināḍ in Kuntaladēśa, molesting the women of the place. This stone called madavalige-kalu was set up by Mādagauḍa, son of Bammagauḍa on Monday 8th lunar day of the bright of Vaiśākha in the year Kshaya, Śaka 1321 during the reign of Harihara II king of Vijayanagar. The śaka year 1321, A.D. 1399, coincides with Pramāthi and not Kshaya as stated in the grant.—The 8th lunar day of Vaiśākha in Śaka year 1321 fell on Monday 14th April 1399 A. D.

89.

On a stone set up in the field of the village Patel at a distance of one mile from the same village Chikka Chauṭi.

Size 2'—6"×1'—3".

Kannada language and characters.

1. Virōdhikṛitu sam Vaiśā-
2. ka ba l śrimatu Chika Chauṭi-

3. tī Gauḍa Basappage Dēśāyi
4. Guttaṭa Lachapagauḍaru barasi ka-
5. īuhisida viniyārtha adāgi Cha-
6. vuṭi komballi gadaļavāgidaṅga
7. ninu namma makkaṭa mariyāgi kā-
8. du kaṭikondidda kāraṇa ninna
9. mēlaṇa dayadinda Chikkachavuṭili
10. sattige-mānyā ayidu varahā-
11. na holana pālisi koṭṭevāgi
12. nīnu ninna makkaṭa makkaṭa pāram-
13. pariya anubhavisikondu baru-
14. vudu śrī śrī.

Note.

This records the grant of a dry field of the annual value of 5 varahas in the village Chikkachauṭi to Gauḍa Basappa of the same village as *sattigemānya* by Dēśayi Guttaṭa Lachapagauḍa in recognition of the services the donee had rendered by protecting the children of the donor during an attack of the village Chauṭi by enemies. This stone seems to be copy of a letter written to the donee. It is dated 1st lunar day of the dark half of Vaiśākha of the year Virōdhikṛit. The date is not verifiable.

90.

On a stone set up in a lane in the village Eṇṇekoppa in the same Hobali of Ānevatṭi.

Size 2'—9'×1'—9".

Kannada language and characters.

1. namaś tunga-śiraś -chumbi- chandra-chāma-
2. ra-chāravē trailōkya-nagarārbambha-mū-
3. la-stambhāya Śambhavē svasti śrī jayābhya-
4. daya nrupa-Śalivāhana-śakha va-
5. ruṣa 1628 neya Pārththi-
6. va-samvatsarada Jyēshṭha śu llu
7. śrimatu Dēśayi Guttaṭada
8. Hanumantagauḍaru sukhadinda
9. rājyavan ḥūttiralu Tāraṇa-samvatsara-
10. da Puṣya ba 9 llu nirūpa Huruḷi-po-
11. ṭnada sime-volagaṇa Kopada Mari Basapagauḍa-
12. rige kudure-dāṇi-bage teruva bhūmi voḷa-
13. ge pālisi-konḍadu ga 3 vara-
14. ha yidakke sthaṭa kallu-matṭe-hola bija-
15. vari kha || 2.

Note.

This is a similar to No. 87, the only difference being that the donee is here named Kopada Mari Basapagauḍa and the date of the inscription is the bright half of Jyēshṭha in the cyclic year Pārthiva, Śaka 1628 and that the date of the nirūpa is 9th lunar day of the dark half of Pushya in the cyclic year Tāraṇa. Pārthiva is however equivalent to Śaka 1627 (A.D. 1705).

91.

On a stone standing in the backyard of the house of Mallikārjunagauda of the village Ennekoppa in the same Hobali of Ānevaṭṭi.

Kannada language and characters.

1. svasti śrī Sukla-samvatsarada
2. Mārgasira suddha 13 lu sāmantā-
3. dhipati Bammeyanāyakaru parise-
4. ya mēle bandāga Dēvayana maga
5. Haragāvunḍa palaran iṛidu
6. surasatiya
7. kuyidaru
8. yanu

Note.

This is a vīralgal set up to commemorate the death of Haragāvunḍa, son of Dēvaya, after slaying many in a fight with Bammaya Nāyaka and his followers, when they made an attack on a religious congregation. (*parise*).

92.

On another stone in the same place.

Size 1'—6"×1'—2".

Kannada language and characters.

1. svasti śrī Siddhēśvara-devara keyge anyā-
2. yavam chintisidange Gangeyalu
3. sāyira-kavileyumam Brā-
4. mhaṇarumam konda pañcha-mahā-
5. -pāpada lōkakke
6. hōharu

Note.

The inscription is a proclamation stating that the field on which the stone stands is the property of god Siddhēśvara and cursing those who misappropriate it.

93.

On a stone under a tamarind tree in the village Kammanahalli, in the same Hobali.

Size 5'—0"×2'—6".

Kannada language and characters.

1. śrimat paramagambhīra-syādvādāmōgha-lānchhanam jiyāt traiḥōkyanāthasya
śāśanam Ji
2. śrīmati Mūla-sangha sanghōdbhave . . .
śubhē-Deśīganē.
3. . . syādvādāri-nagāśani kaivalya-janmāvanih
4. bhayachandra-karuṇā Kaliyugē
5. Bullapa śōbhātē
6. Jinapada-sēveyol uchita-dānadoļu yintu sukha . . .
.

7. Jinēśvara-nâma manadol Bullapam
8. . . . Prabhava-samvatsara dêvâla
9. mādisi . . (â) hâradânakkam.

Note.

This is a Jaina inscription containing 9 lines in each of which many letters are effaced. It seems to record the construction of a temple in the year Prabhava by Bullappa and of provision made for food-offering for the god set up in the temple.

94.

On a 1st vîragal set up in front of Siva temple in the same village Kammanahalli.

Size 3'-0"×1'-6".

Kannada language and characters.

1. svasti śrimatu Viraballâla-dêva-
2. varshada Krôdhana-samvatsarada Chai-
3. tra su 10 Brihavâradandu śri-
4. matu . . . Bêdara . . . gauḍa
5. Bîramagaudî mahâ-satiyâ-
6. daļu mangala śrî śrî.

Note.

This is a stone set up to commemorate the sati performance of Bîramagaudî, wife of gauḍa(. name effaced) of the tribe of Bêdas on Thursday 10th lunar day of the bright half of Chaitra of the cyclic year Krôdhana during the reign of the Hoysala king Vîra Ballâla.

95.

On a 2nd vîragal in the same place.

Size 3'-0×1'-6".

Kannada language and characters.

1. svasti Sukla-samvatsaradandu . . Sêna-kuļa-tilaka
2. . . . nâlprabhu . . . Yêchagavuṇda
3. kallaru . . . kombâga kallaran iṛidu
4. svargake sanda âtana madavalige

Note.

This also records the sati performance by the wife of Yêchagavuṇda, an ornament of Sêna family and chief of some nâd, on his death in a deadly fight with robbers.

96.

On a fragment of stone lying in the Kuṇikeppara forest in the same Hobali of Ānavat̄ṭi.

Size 2'-9"×1'-6".

Kannada language and characters.

1. svasti samadhigata-pancha-mahâ-śabda mahâ-manḍa-
2. lêśvara Banavâse-puravarâdhîśvara
3. Madhukêśvara-dêva-pâdârâdhaka śrimatu

4. Rêchadêva âlu
5. halabara kondu turuvam magulchi . . . mârvvala-
6. vam taṭtiridu megedu suralôka-prâptanâda âtana
7. makkaṭu Dommayya Kallayyamgaṭu kalla nilisidaru mangala
8. mahâ śrî śrî.

Note.

This is a memorial stone set up by Dommaya and Kallayya, two sons of to commemorate the death of their father (name effaced) in a cow-raid during the reign of Rêchadêva, worshipper of god Madhukêśvara, and lord of Banavâsi, entitled to five drums (titles indicating a feudatory Kadamba king).

97.

On a fragment of stone lying in a tank close to Ānjanêya temple in the village Hanche in the same Hobli of Ānevatṭi.

Size 2'—6"×1'—3".

Kannaḍa language and characters.

1. svasti śrî prithvîvallabha mahâ-râjâdhirâja-paramêsvara pa-
2. rama-bhaṭṭâraka Satyâśrayakuṭa-tilaka Châlukyâbhara-
3. na śrimat Tribhuvanamalla-dêvara vijaya-râjyam u-
4. ttarottarâbhividdhi-pravarddha-mânam â chandrâ
5. baram saluttumire gereya śrimatu
6. Perggaḍe Boppadêvam Hanchiya mutti kâdutti-
7. ralu . . . Râmisetṭi bandu kâdi
8. palaram kondu suralôkake sandam jitêna
9. labhyatê surânganâ
10. kâyê kâ chintâ maraṇê raṇê.

Note.

This is a memorial stone set up to commemorate the death of Râmisetṭi in a war with the illustrious Perggaḍe Boppadêva when he besieged the village Hanchi during the reign of the western Châlukya king Tribhuvanamalladêva. The inscription ends with the usual verse in praise of battle.

98.

On a stone behind Ānjanêya temple in the same village Hanche.

Size 3'—6"×2'—6".

Kannaḍa language and characters.

1. svasti śrî Satyâśraya-kuṭatiṭaka
2. Tribhuvanamalladêvara
3. târambaram sa
4. ya magam Bettige Sivayyam vyavahârake hôha-
5. ili Kadahada dâriyalu kallaru bandu
6. tâge taṭtiridu suralôka-prâptanâda.

Note.

This is a vîragal commemorating the death of Bettige Sivayya who died in fighting with robbers, while going on his way to some place for trading purpose during the reign of Châlukya king Tribhuvanamalla.

99.

On the first stone set up in front of the same temple.

Size 4'-0"×1'-8".

Kannada language and characters.

1. svasti śrīmata Kalachuriya-bhujaba-la-
2. chakravarti Tribhuvanamalla Bijjaladēva-varisha-
3. da 11 neya Vyaya-samvatsarada Āshādha suddha
4. chaturdaśi Mangaļavāradandu Hancheya
5. Bammisetṭiya magam Madiga Haryammarasaru
6. muttiralu kallanāyakaru bandu tāgidandu nūki
7. svāmi vesadi alagam kitt āldana kādu kon-
8. du taltiridu suralōka-prāptan-āda.

Note.

This is a memorial stone commemorating the death of Madiga son of Bammisetṭi of Hanche, at the hands of robbers, on Tuesday 14th lunar day of the bright half of Āshādha in the cyclic year Vyaya in the 11th year of the reign of Kalachurya king Tribhuvanamalla Bijjaladēva.

100.

On a 2nd stone at the same place.

1. padyeođe Boppam tanna kudure nelavūri
2. . . Bandaneyā . . . yođeya sūregonđa
3. puyyala kēludu kali nillade paridu tāgida Hancheyarjunan āgalu
4. maled-ari malla-yuddhadalu Bāgulīligara Gauḍa-
5. maya taludiridu bidda Mallayam nalinalidu-
6. yid achharasiyar āgalu ll svasti śrima-
7. ch Chālukya Vikrama varuśada 5 neya Prajāpati-sam-
8. vatsarada Puṣya bahuļa dasami Guruvā-
9. radandu suralōkakke sāridam.

Note.

This is a memorial stone set up to commemorate the death of Mallaya in a *mallayudha* with Bāgulīligara Gauḍamaya on Thursday 10th lunar day of the dark half of Pushya of the cyclic year Prajāpati in the 5th year of Chālukya Vikrama Era, when Boppa, an Arjuna of Hanche left his fallen horse along with his army and marched alone on hearing the noise made by the enemy while plundering the village Bandane. The figure 5 in the inscription may be a mistake for 15 and 15th year of Chālukya Vikrama era (1091 A. D.) corresponds to Prajāpati.

101.

On a stone set up in grant of Durgā temple near the village Hire Māgađi.

Size 4'-3"×2'-3"

Kannada language and characters.

1. svasti śrīmachi Chālukya-Vikrama-varisha
2. samvatsara Mārggaśira . . . vāradalu
3. Mēlāla

4. ya Bēdanāyakaru guḍḍaman ēri hōhāga
5. Andige Mādayan iṛiye sattu sura-lōka
6. śrimatu Giri . . .
7. Nāchiyaṇa . . . nilisida mangaḷa ma-
8. hā śrī śrī.

Note.

This records the death of Andige Mādaya in fighting with the Bēdas while they were ascending a hill. Giri Nāchiyaṇa is stated to have set up the vīragal in memory of his valour. The inscription is dated in Chālukya Vikrama era but the number indicating the year is effaced.

102.

On a stone standing in a wet field near the village Gangavalli in the same Ānevatt Hobli.

Size 2'—3"×1—0".

Kannada Language and characters.

1. ūra mahājanaru
2. Sôbhakṛitu samva-
3. charada Māga śu 5 lu
4. śrī Āślāyana-sū-
5. trada Kāsyapa-gō-
6. trada Mariyapabha-
7. tṭarige umbali ko-
8. tṭadu yidake tapidavaru
9. tāyige tapidavaru śrī

Note.

This records the gift of some land as *umbali* to Mariyappabhaṭṭar of Āśvalāyana sūtra and Kāsyapagōtra on 5th lunar day of the bright half of the year Sôbhakrit by the mahājanas of the village. The usual imprecation follows. The date is not verifiable.

103.

On a stone lying in a disused well in the jungle to the south of the same village Gangavalli in the same Hobli.

Kannada language and characters.

1. svasti samasta-bhuvanāśraya śrī prithivi-vallaḥha mahārājādhiraṇa-pa
2. ramēśvara parama-bhaṭṭāraka Satyāśraya-kulatilaka Chālukyābharaṇa śrima-
3. t Tribhuvanamalladēvara vijaya-rājyam uttarottarābhivṛiddhi-pravarddhā-māna-
4. m āchandrārkkatārambaram saluttumire svasti yama-niyama-svādhyāya dhayā-
5. na-dhāraṇa-maunā-nushthāna-japa-samādhi-śila-guṇa-sampannaru ! chaturv- vēda . . .
6. ta sakala-śāstra-pravīṇa . . . yajña-dikshitarum satya-sau-
7. chāchāra-chāritra-nilayarum (bha) ya-lōbha-durlabharum ! chatus-samaya-samu-
8. ddharaṇarum prabhu-mantrōtsāha-śaktitraya . . . bhitarum āśritajana

9. . . . bhivâncchita-phala-pradarum ! śaraṇāgata-vajrapanjararum śrīma-
d anādiyagrahā (ra)
10. . . . nāda Jāgaleya prabhugaļu samastaprajegaluvirddu svasti sa-
11. masta-bhuvana-jana-vikhyāta-pancha-sata-vīra-śāsana-labdhānēka-guṇaga-
nālankarum . . . Vīra Baṭam-
12. ju-dharma-pratipālakarum bhadra-vamśo-dbhavaru Bhagavatī-
dēvi-labdha-va-
13. ra-prasādarum . . . Ainūrvvargge
14. Śivapādaśekhara parabala-sādaka Telunga-vamśodbhava prithvīśvaranappa
Bīya Baṭe-
15. gārasetṭi śrimach Chālukya-vikrama-varshada 2 neya Dundubhi
16. . . . kalla . . . koṭṭa bhūmi

Note.

Several words in this inscription are effaced. The record belongs to the reign of Chālukya king Tribhuvanamalladēva (with the usual titles) and registers the grant of some land to the Five Hundred Vira Baṇanjus (merchants) by Bīya Balegārasetṭi, a worshipper of God Siva and a descendant of Telunga-vamśa in the presence of the prabhus anī inhabitants (Praje) of the agrahāra village Jāgale, who are described as observing yama, niyama and other yoga practices, well-versed in the four Vedas and all sastras and in the performance of sacrifices, abodes of honesty, purity, and character and unknown to greed, up-holders of the four religions, (Buddhism, Jainism, Vaishnavism and Saivism); possessed of the three attributes of royal power namely capacity to rule, to give advice and to carry on war with energy, liberal to dependents and defenders of those who seek their protection.

The date of the grant is given as the year Dundubhi, 2nd year of Chālukya Vikrama era. But the 2nd year of Chālukya Vikrama era is Pingala, A. D. 1077. The nearest year Dundubhi is A. D. 1082, five years later.

104.

On a stone lying near a rice field below the hill Giṇivāla in the same Hobli of Ānevaṭṭi.

Kannaḍa language and characters.

1. svasti śri jayābhuyuda śaka
2. varusha 1374 nēya Āṅgira-
3. sa-samvatsara Mārgasira a-
4. māvāse Ādityavāradandu śrīma-
5. tu Chandraguttiya gavuḍa-
6. ru Nellikoppada vūramun-
7. de gade o || o adake-tōṭa sahita-
8. vāgi tamma kula-svāmiya
9. nandā-dipakkendu samarpisi-
10. daru idake tapidavaru tamma
11. tāyige tapidavaru śri śu-
12. bham astu.

Note.

This registers the gift of a plot of wet land in an arecanut garden in the village Nellikoppa for lighting a perpetual lamp before their family god (not named) by the gaṇḍas of Chandragutti on Sunday the new moonday of Mārgaśira in the year Āṅgirasa, Saka 1374 corresponding to Sunday, December 10 A.D. 1452.

105.

BOMBAY PRESIDENCY.

NORTH CANARA DISTRICT.

On a stone standing on the site of a Jaina basti close by Nagaragêri in Gêrsoppe,
Honnavar Taluk.

Size 4'—6" × 3'—0".

Kannada language and characters.

1. śrimat parama-gambhîra-syâd-vâdâmôgha-lâñchhanam | jiyât trailôkyâ-nâthasya sâsanam Jina-sâsanam || śrî Jambûdvî-
2. pa-madhyâ-sthita-janasara . . . ramaṇa ravâbhyamkrîta-śriyar . . taddhara . . Jinapada-padma-bhṛinga . . stambhita . . . jâyâtam-pattanam-tyakta-pankam
3. . . . Traividya-vallî . . muka sulabha râramya . . sthita Jinêndra-pâdayuga-padma-bhṛingâ samsâ-
4. ra . . mâbdhi teseda dudubhûn-narê-
5. drah(?) tadiya-vamśôdbhava Mangabhûpô sâhitya-Lakshmi . . . bhâbhâti Lakshmi Jinamandirêshu kâmam kâmita-dâyakah kana-
6. ruṭ Kandarpa-sarva-priyah kalyâna-kalanâ-nanta śrî Manga-bhûpasya Jinêndra-pâda-dvaya-padma-gandha-milad-bhṛingô bhavat santatam
7. tadiya-vamśa-sambhûtah Kêśavâkhyah kshitîśvarah vaśikarôti sahasâ vandi-gêhêshu sampadam mupâsitum bhavatu tê gâtram hi-
8. mâdrîkritam | śrimat Kêśava-bhûmi-pâla-charitam śrutvâ stuvan kinnaraih tôshâ-kampita-śambhu-mauli-vîlasad-Gangâ-tarangâspadam âśrayâśô dhatyâsu svâśrayam svatanâtha sâ (sviya tejasâ)
9. Kêśavêndra-pratâpâgnih nâśrayam tâpayatyahô! Kêśavêndra-guṇân vaktum kôvâ śaknôti pañditah âkâśa-sthita-nakshatra-gaṇanâ kêna muchyatê || Vardhamânânvayôdbhavê nirdhûtâśrita-
10. daridrê nijapati-niyamântardhi-yute Honna-barasi viśuddhâtmike Ānevalige tilakam enikkum 1 â- Honnabarasiyarasam śrî Haivanripam Jina-kramâmbuja-bhṛingam bâhubala-nirjita-ri-
11. pu-bhûpam sâhasa-samudran abhinava-kâmam | tayôr abhûn nirmala-Jakkabarasi nutâ suśilâ Jinabhakti-yuktâ tañchôpayême vara-Mangabhûpô jâmâtri-varyô bhuvi Hai-
12. varâjah anindâd api nirgantum bhîravah khalu yôshitah Manga-bhûpâla-kirtis tu kâminivâti-langhini tayôr abhûtâm Jinanâtha-namrau mâtrâ punitâ-khila-Jaina-la . . .
13. dhâtrîva Haivâna-śrî . . . Mâbalarasî samûrjîtvânayutâ suśilâ śrimannamra-nîlimpa . mauli-vîlasan-mâṇikya . . . tsarpa-dyuti-pâda-padmanakhara śrî Pârśvanâ-
14. thênatu kâmam Mangarasâtmajô guruguna-śrî-Haivanâkhyô bhavat . . Jaina-yôgi-nikarar sâhitya-ratnâkarar śrimad Dhâtru-nitambinîva nitarâm . . . nriplâlamkritâ bhû-
15. mau bhûriguṇôja-bhâskara-lasat-pratyagra-bhâsânvitâ kâmam Manganripâ . . . gurudayâ-dêvî . . . śrî Mâbalâmbâ . . . sudhâsûti-dyuti pratyaham i kam 1
16. â-Mâbalarasiyarasam bhûmîśa-vinamra-pâda Kêśavabhûpam Kâmâri-bhasita-mastaka-sôma-dyuti-kirti kô suralôkada surataruvina guru-pha-

17. lamam meddu triptiyillade surarum dhareyōl bhûsurarâdaru vara-Kêśava-bhûpa-Kalpabhûja-spriheyim bhâti . . . kirtyâ śri Kêśava-kshmâpatir-apa-
18. râmbudhi-tîragâ Jinapati-śripâda-padmânatâ bhûmau bhâvi-Jinêndra-chandra-vilasach-châritranu . . . râgôdayâ samsâra-sârôdayâ !
19. tryabdhyâ-gnyaika-samanvitê śaka-krite śri Sârvarîvatsarê Mâghê mânita-pañchamî-tithi-yutê ! śri saumyavâre site pakshe . . . Ädirâja-vanitâ Dharmâbhidhâne purê kâmam kârayati sma
20. Jakyabarasi Pârśva-pratishthâm mudâ ! anantaram ! Nagirada râja Honnara-san anvaya-vârdhige chandram sale tâm sogayipa Haive-bhûpanâliyam kalikâlada
21. Karñan embar i-jagadalu Mangabhûvarana bândhave Tangaledêvi-nandanam nagemogadâ Kalpabhûja Kêśavarâyanu kirti-vallabham ! kam ! antâ Nagirada râja-
22. ra santânâbdhiyołu Lakshmi-Mânika-dêvi-kântan enip Ambîrâyamge Kantu-vinantudayisirda Sanganripâlam sangavidûra Kshêmapura-tirtha-Jinêndra-napâda-
23. padmakam Śangañajîyan âtmajanu Amba-mahiśana putra Sangamam . . . tanna manamolvantî-dharmava mâdi pûrvadol pingida dharmavella-
24. vanu pâlisidam ravichandrarullinam ! ant âdharma-pratipâlaka-nenipa śri Sanga bhûpâlam sukhadiṃ râjyam geyuttiralû yileyołu Kuntal-anâdu karam ranji-
25. se paśchimanâdu dêşadol kałave vâpi kûpa nadî-mâmaranîm panasile bâleyim bâleyim bałasikondu kôka-mithuna- modalâgiralalliy âravegała nađavoppu
26. vî puravan âluvan Ajjanripâlan embavaṇ ! Yirundûra-dhipati tâm karamoppuva ađiyara-balîyim karam esevanu Tammarasa . . . yalîyam kirti-
27. vettan â Tammarasam ! â Tammarasan-agrajeya tanûjam dhare-yol Irumdûra bhûsura-nuta Kallarasan-anuje Tangadêvige varanenipa Haiveyarasana vara-putram Pa-
28. dmañarasa Jaina-pada-bhaktam ! â-Padmanârasanû âtanagraje Jakkalâ-dêviya . . . tande Haivanñarasaru Pârśvatîrthêśvara . . . mâdida-nityapûje-
29. âhâradâna-modalâda (vu) mellavam purô . . . dige salisi munnila dharmavellavam neřemâdi bałikka tannołu sannuta-buddhi putte Jinêndran abhishêkavu nitya-pû
30. janam munnesevanna-dâna-modalâdavanum piridâgi mâdi . . . triptiyindolidu Padmarasam mige koṭta vr̄ittiyanam ! śri Pârśvatîrthêśvarada śri kârya-
31. kkeyû anga-bhôga-chayityâlayada jîrnôddhârakke dhârâ-pûrvakavâgi koṭtantâ vr̄ittiya yivara Haivanñarasaru tâvu mûlavâgi âlutirda Koñuvañiya-
32. li Kangana kuliya hanneradu mûde Sunige sîme mûḍalu Abhinasettiya hittila gade tenkalu haridu kôdi gađi pađuvalu Tammarasara hosa-gadde-yalu yikkida kallugadi
33. bađagalu Hileyabhâge gađiy intî chatussîmeyimđolagulla kałaveya samasta-vr̄itti Padmarasaru tâvu mûlavâgi âluttaidda Honnamana kereya
34. . . . mèle yetti Honnâbarada nâlkuvare honnanû tamma amma Tangalâ-dêyiyanige punyârtha parihâramâge biṭṭudu Haivanñarasaru ta-
35. mma manah-pûrvakavâgi koṭtu sarvamânyavâgi mûla-sthalavâgi tâvu aluttam yirdu . . . yađeya majjana vr̄ittige gađi mûḍalu hołe tenkalu hołe gađi pađuvalu
36.
37. . . . samasta-vr̄ittiyanû âhâra-dânakka-vâgi yâ-Chandrârkavâgi
38. dhârâ-pûrvakam mâdi koṭtaru mattu âhâra-dânakke yâ chityâlayada . . . griha.

Note.

This records a grant of a plot of land valued at 4 honnus (boundary described) by Padmañnarasa for the service of God Pârvatîrtha and for the repairs of the temple for the peace of his departed mother Tangaladêvi. Provision for the worship of God Pârvatîrtha is stated to have been made by Padmañnarasa, his elder sister Jakkaladêvi and the donor's father Haivanñarasa. Padmañnarasa, the donor, is described as the son of Haivanñarasa, husband of Tangalêdêvi, who is said to be the sister of Kallarasa of Irundûr, the son of the elder sister of Tammarasa, chief of Iravundur, who is stated to be the son-in-law of Ajja king of Kuntalanâdu. Ajjanripa is stated to be the contemporary of Sangabhûpâla (Sangama) who is said to be the son of king Amba and to have maintained the religious charities made by his ancestors. King Amba is stated to be son of king Sanga (or Sangana) who is said to be son of Ambirâya and his wife Mânikadevi and descendant of King Kêśava, son of Tangaladêvi, a relation (bândhave) of Mangabhûpa. Kêśava is also said to have married Mâbañarasi, sister of Haivaña, and daughter of Manga. Manga is said to have married Jakkabarasi, daughter of Haivaña and Honnabarasi.

The grant is dated Wednesday 5th lunar day of the bright half of Mâgha in the cyclic year Sârvari, Saka 1343 corresponding to Wednesday 8th January A. D. 1421.

106.

On the back of the inscription in Kađe-basti near Nagaragêri-basti in Gersoppe.

Kannada language and characters.

1. Kêśava kuli mûde 12 Honnûrali Nangemakke 10 mûde Yileya Muddâ 7
mûde te-
2. regâgi mélâdaru â honnina-dânakke Mâgođâseyâ arekâra Sivadêvaya.

Note.

This merely gives the names of some plots of land in connection with some grant. The name Arekâra Sivadêvaya of Mâgođâse occurring at the end of the inscription is probably that of the donor.

107.

On the pedestal of god Mûđejina close to Nagaragêribasti in Gêrsoppe.

Kannada language and characters.

- Ghanaśôka-valî-manjuļa-Dêśigana Lalitakirtti-muni-sûnôh śri-Dêvachandra-
sûrêr upadêśân Nêmi-jina-bimbam ||
2. ślokah || Ojaña-śrêshthi-putrôśau Kallapa-śrêshthi-pungavah akârayat sutô
yasya Mâbâmbâ-garbhajôjanah ||

Translation.

This image is caused to be made by Ajaña, son of Kallapa-śrêshthi and Mâbâmbâ, Kallapaśrêshthi, being the son of Ojaña—under the instructions of Dêvachandrasûri, disciple (son) of Lalitakirtti of Dêśi-gaṇa and Ghanaśôka-vali.

108.

On a 1st inscription-stone by the side of Vardhamânabasti near Nagaragêribasti in Gêrsoppe.

Size 6'—0"×2'—9'.

Kannada language and characters.

1. śrimat parama-gambhîra-syâdvâdâmôgha-lañchhanam jiyât trailôkyâ-
nâthasya sâsanam Jina-sâsanam śrimad dêva-

2. Jinêndrâya tasmânanta-mahâtmanê sarva-bôdha-vîsihtâya bhavyâli-kumudendave tam vamde Dêvadévam suruchi-
3. ram anagham châru-kaivalya-nêtram nityam nirvânârâmâ-kucha-vilikhat-kâsmîra-râgam varângam tungam Dêvendrâ-namra-pâ-
4. dam guña-vilasad anantam svabôdhâtma-tatvam mânghalyam bhavyasârtham nihata-Manasijam navya-dharma-svarûpam ! idu
5. Jambûdvipam amtâ Bharata-vishayadol paduva Mêrusirda . . . padapind â-Mêruvim dakshiñade Tulu Kongindav i śuddha-
6. dipam mudadim . . . tengu . . . vali panasam nadi-tirado kaungu jambû sadanam chelvâgi törkkum
7. . . . biđâra hasti-samûham ! â Tuluva-dhîsa-ramañi . . . vadana-mâgi törpudu nayadim nitiyuta Gêrasoppe sôli-
8. sutirpudu vibhavadimdây Amarâvatiyam ! antâ Nagiriya râjyak adhîśvaranenisida Marulayarasar-anvaya-sampradâyadâ-
9. yadim banda kirtige jayastambhanenisirda Haivebhûpâlana pratâpaventene sândra . . . dêbha-kundôdgama-kumudana-
10. mala-mallikâ-phulla-mukhya-brindam Gangâ-taranga-taraļa-harahâsam târa-nihâra-hâram sandirdi Chârukirti . . .
11. prasavad-anunaya-vembina . . . mälpuðu śrî Haive-bhûpâlana nijsa yaśamam bañnisal ballanâ-
12. vam Dakshiñâ-mândaļika . . . nijanivâsa sallakshaṇa râjarâjakatakamgaļa sûreyan â-
13. yade Tonđa-mândala-bhûpara mandi rakshisu rakshisu Haiverâja venutirpu-
du
14. naliyade nôlpađam mâvaniyankârari-chakrada hasta-parâkramâñkan i Haiva-nripâla chitra-ya-
15. šô ninnaya dundubhi-tâđanangalim jâvali-śabdadim paridu dûradi sancharisuttamirpudâ . . .
16. . . . yeseva râja-hridayangalu bhinnagalâda vadbhutam ! śrimad dêva . . . guru-guṇâdbhuta-Mahânâgêndra-pañchâ-
17. sya sandirda hâsada vaihâli mahâ-dâkinî-nâmôpadravam ellavam śrî Pârśvatirthêśvarâ-
18. vâsamam śrimad Anantapâlangige nityam dîrghâyumam śriyumam antâ Nagiriyapura-varâdhîśvaram mâsâ
19. vaniyamkâra mâvange-maleva râyaraganđa śivasimhâsana-chakravartti para-sâluvadadâ-vibhâda kaligâla mukhada
20. samyakta-chûdâmani vasanta-râjya-châturvarnyakke . . . haļuva râyara gaňda Haive-bhûpâlam sukha-sankathâ-vinô-
21. dadim râjyam-geyyuttiralu â-Gêrasoppeya mabâjanamgaļa guñamgalen-
tendode || vri || adaroļu nânâ-jâ-
22. ti-paradar-agrani samyaktarâd i Jainar pađevar Jaina-mârgâśraya-jalanidhi-
samvardhita-pûrnachandrar mudamam krôdhâdi-
23. mû mâdudgha-perkuļan ivar bittu râdar mukhyamâda-
dhipan akhiļa-kalâ-vallabhar kirti-vettar amitâtâ
24. mâdañdâdhipagaļa sahajâta-kula-kshatriyarâd arasugalanvaya-
mentendode svasti samadhigata-pañcha-mahâ-
25. mahima-prasiddha-mâda Banavâsi-pura-varâdhîśvarar vaijayanti-Madhukêś-
vara-labhdha-vara-prasâda mrigamadâ-môda Gôkarña
26. Mahâbalêśvara-divya-śrî-pâda-padmârâdhakarum parabalâ-sâdhakarum
harasi-baruvara śûla nigalankamalla chaladankarâma râya-
27. raganda sâhasamalla gaňdara-dâvani satya-Râdhêya sâhasottunga sarañga-
ta-vajra-panjara paśchima-samudrâdhî-patiyappa Haive-
28. kshatriya-kula-kamalavana-mârtâñđa para-nripi-tâmarasa pûrnachandranenisida Basava-dêvarasaru dêvarasara

29. rājyalakshmiyenisida Chandrapuravemba patṭanadolū rājyam-geyyuva kāladoļu ā arasugalige patṭavardhana-bāhattara-niyō-
30. gigaļ Jinasēvyanum triśaktibalayutanum shadguṇa-samarthanum rājakshatriya-chātur-danta Sōmēśvaradañdanāyaka-
31. na anvayada kītiyentendode śri Sōma-danḍa-putranu bhāsura Kāmaṇṇa-danḍanāyakan enipam sāsana-chakra-
32. varti dharma-dhāraka sāmantam kīti-vettan amala-charitram śrimat Sōmaṇaḍanāyakange kāmārtha . . . tāvu puṭṭidar śrimad Rāmaṇa-nemba Heggadeya-
33. suvembī-putra-samsēvyakam Rāmam puṭṭida . . . Daśaratha-sāmarthyadi . . . y Aparājītā-ramaṇigam sāhitya-ratnākaram antā
34. Rāmaṇanemba heggade Rāmakkange tām puṭṭidam Śāntam Yōjaṇanambi putran enisal Kuntidēvi samantu
35. śri Pāndurājange tām śāntam Dharmajanentu puṭṭida vol ā samya-ktvā ratnākaram antā Yōjaṇasetṭiya janani Rāmakkananvayam entendode
36. vasudheyoļu negalte . . . asamaiśvarya-sampannarum dāna-guṇa-sampannarumappa Nambisetṭiyara tamma setṭi- sahō-dararenisida Ma-
37. llisetṭi Honnapasetṭi . . . gunādhyarum Jaina-jana-bāndhavarum ā-setṭarolage mahā-ghananenisida ā Honnapa-setṭi
38.
39. śakakāla . . . sāvirada munnūra (The remaining 6 lines cannot be deciphered).

Note.

This inscription is imperfect, the last portion being effaced. This seems to record some grant made by Honnapasetṭi, brother of Nambisetṭi to whose family belonged Rāmakka, mother of Yōjanasetṭi and wife of Rāmaṇa. Rāmaṇa is said to be the son of Sōmaṇa-danḍanāyaka, and brother of Kāmaṇṇa-danḍanāyaka. Sōmaṇaḍanāyaka, was one of the generals under Basavadēvarasa, ruling in Chandrapura in the west coast, and belonged to the Kshatriya family of Banavāse?, during the reign of Haiveyabhūpāla, king of Gērasoppe. The inscription is dated but the details of date are gone, only the words 1,300 Sakakāla (A.D. 1378) are visible.

109.

On a 2nd stone set up near the same Vardhamānabasti in Gērsoppe.

Size 4'—6"×3'—3".

Kannaḍa language and characters.

1. śrimat-parama-gambhīra-syādvādā-mōgha-lañchhanam jiyāt Trailōkya-nāthasya sāsanam Jinaśāsanam ! Nagiriyadēśa-vemba īalanā-mu-
2. khakke vesedirpi Gērasoppege vara sejje-kāra sale dañdigeya chhatra su-chāmarāli-yim bagevuge tōrpa Haive-nripa Rāmakam . . . Bamma-pu-
3. tran Obbanam negale sannutanāda Jina-chaitya-Jinālaya-mandiramvaram Kaliyugadol mahāpurusha Yōjanā tanna mangaļa
4. maṇa samavendu bhāvisi nitānta . . sthānamam Jinālayamgalam sale mādi gōpura-sumanōhara . . . vichitra . . . valayam Ananta-nāthana pati-
5. ya . . . dēm kritārthanō ! antā Yōjanasetṭiya prāṇavallabheyāda Rāma-kkana guṇamgal entendode śrimatu san
6. tanāthana padāmbu-bhṛinganu Yō-
7. jaṇasetṭi pra ninibaru
8. lāṅga . . . ramya gōtra-chin-
9. tāmaṇi pārthiva . . ttapamene
10. -dol satya-dhīrōdātta

11. seva Rāmakan oppidalî dharitriyołu
12. pati-bhakte śilavati bhūnuta-châru-charि-
13. tre sakala-jīva-dayâpare santata-chaturvvi-
14. dha-dânadoł atinipuṇateyind esedalî
15. Rāmakkam̄ ! Jinamata-vâkyadolū
16. . . . sale Jina-râja-padâbja-bhṛinge tâm jananuta châru-
17. sile guṇa suvrata dâna pûjeyim
18. . . . mukhi kâminî-jana-śirômaṇi yo
19. . . . yâgra nija-nâmadi nijakulônnati Rāmakanoppitirdału ! śrî Jinarâja-pûjeyołu śrî munirâja-padâbjasêve-
20. yolu naija-gunamgalim vinayadim bhayadim nija-bhâva-tushtiyim pûjisi bhaktiyimderagi tâm stuti-mâdiyum kirti-
21. yolintu bañni . . . koñdi nija-nâmadi Rāmakan i dharitriyołu kamaladalâ-yatâkshi kamalânane kamala sugandhi kômala
22. . . vimalalatângi . . rasayutar i Jinarâja-pûjeyoł samarasa-bhâvadoł sale Mânikasetṭi-putri Râma-
23. kam krama-guṇa-hasti-Kalpalateyam nere yoppuvali dharitriyołu kamalâ-karadołu kamalâlini kamaladolam
24. Kamałe puṭṭuvantire Nâgamanamalânvayadołu Râmaka vimała gunâ-bharaṇe puṭṭidał Kaliyugadołu
25. Râmakkana anvaya mentendoे l Huligereya pañcha bastiya mundaṇa Hiriya angadige mukhya-
26. vâda Kiriya Râmasetṭi â-maduvalige Gangâyi avara makkału Baiche setṭiyaru âtana tangi Sômavve
27. â Sômavveyanu â Huligereya Mânikasetṭige vivâhamâdî . . avara magału Nâgavve
28. âkeya tandem Mânikasetṭi samastarû â Baichisetṭi Huligeregeydi Handigu-ladali pra-
29. . . â Nâgabbeyanû salahî Hiriya Handigulada-Chandranâtha-svâmigaļa chaityâlayadołu pûje
30. adike śrî-kârya nađevantâgi vriddiyâni bitṭu śâsanava hâkisidaru â Baichara-siyu tam-
31. ma sose Nâgaveyanû Gêrasoppeya seti Guttavâyi Ojeya maga Mânika settiyanû tânu vivâ-
32. hava mâdi â Mânikasetṭiyanvayamentendoe Guchhakkiya Nâgisetṭiya magału Râmavve âkeya pu-
33. tra Mânikasetṭi Mânikasetṭigû Nâgaveyavarigû janisida makkału Harisetṭi Kâmaṇa
34. Nêmaṇṇasetṭi Saranasetṭi Sangapa yintaivarolage Râmakkananû Gêrasoppeya Râmaṇa heggadeya Mangarâja-
35. ñana Ojanamge vivâhava mâdi â Vôjañña setṭiyû Râmakkânu sukha sankathâ vinôdadim-
36. dihallige Gêrasoppeya Anantatîrthankara Chaityâlayavan ârabhdhisi mahâ-pratishtheyanû mâdsi
37. yiruttam yiralu Saka varusa sâsira-da mûnûra hadinâlkaneya Prajâpati samvatsara-
38. da Kârtika śuddha pañchami Ādityavâra sanyasana-samanvita-vâgi svarga-starâdaru . . . Madavalige
39. Râmakkanavara tandem modalugoṇdu charitradim negale Vikrama-samvatsarada Āśâda-
40. sudha panchami Sukravâra Rôhiṇînakshatradalu tunga-samâdhi
41. . . . â-chandrârka-mâgi
42. mûde bhattavanû Vôjaṇa-
43. setti . . . Râmakka
44. nishadhiya-kallinge mangala mahâ śrî.

Note.

This records the death of Rāmaka, wife of Yōjanasetṭi, on Sunday 5th lunar day of the bright half of Kārtika of the year Prajāpati (expired), Śaka 1314 corresponding to Sunday 20th October A.D. 1392. Rāmaka is said to have built a chaityālaya of Anantatirtha in Gērsoppe. Her genealogy is also given. This also records death of Māṇikasetṭi, father of Rāmaka on Friday 5th day of the bright half of Āshāḍha with Rōhiṇī-nakshatra in the year Vikrama. This date is not verifiable.

110.

On the 3rd inscription-stone near Vardhamāna-basti by the side of Nagargēribasti in Gērasoppa.

Size 3'—6"×2'—6".

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lañchhanam jiyāt traiłōkya-nāthasya sāsanam Jina-sāsanam
2. śrī Jinarāja-rājita-padāmbuja-rājamārāla Nagiriyā rāja-śirō-
3. maṇi prachurakīrti-diśāvalaya-prakāśanum tēja-bhuja-pratāpa-ripu-rāja mukhām-
4. bujam hasta-vīranum-bhūjanavandya-Honnanripan arthijanāvana-Kalpa-vṛikshanum Hon-
5. na-mahīśan-ātmajeyu Māliyab arasige Kāmarājagam sannuta-mūrti-Honnanripanātma-sabān-
6. dhava Mangarājanum Manmatharūpa-Hariharanripālakanātana putra Haivanarasange manah-priyān-
7. ganeyu Sāntaladēvi samādhī-kāladoļu ākeya gurugaļu lōka-khyātiyanāntird Anan-
8. tavirryaru Rati-sankāśa-sobagenisi sandird ā kāntege Haivanarasā vallabha-n ādaṁ Smara-rūpam
9. Sūdrakang ī puradoļu kīrti-vetta Bommaṇa-setṭiya vara-vanite Bommaka-ngam vara-sugu-
10. ni Sāntalarasi puṭṭidalāga! Arasappodeyara tanūje vara-guṇi Bommakan ākeyātmaje Sāntakarasi-
11. yu paramana padamam smariyisi sura-lōkaveydi sukhadindirdaļu Arbantana pādāmbuja-mam
12. smarayisutam nambi? padama nālage-yoļu uchharisutta Sāntakarasa śari-ramam pattenťu-dina-
13. doļu sandalu vara-vatsara Tāraṇadoļu suruchira-Phālgunaḍa śuddha pādīvā-tithiyoļu Haridaśva-
14. dinadi Sāntakarasiyu svargasthalādaļ āke-nimittam mādisida nishidhiya kallinge mangala mahā śrī.

Note.

This is a memorial stone set up to commemorate the death of Sāntaladēvi, daughter of Bommaṇasetṭi known also as Bommarasa and queen of Haivanarasā. Haivanarasā is said to be the son of Mangarāja who was the son of Kāmarāja and Māliyabbarasi. Hariharanrupāla is said to be another son of Kāmarāja. Māliyabbarasi is said to be the daughter of King Honna of Gersoppe. The inscription records that the above Sāntaladēvi or Sāntakarasa whose mother was Bommakka, daughter of Arasappodeya died uttering the name of Jina at the time of death. The date of the event is said to be Sunday 1st lunar day of the light half of Phālguna in the year Tāraṇa. The date is not verifiable.

On the 1st inscription-stone set up in front of Jvâlâmukhi temple, near Nagaragiribasti in Gérasoppe.

Kannada language and characters.

1. śrīmat parama-gambhîra-syâdvâdâ-môgha-lâchbanam jî-
2. yât trailôkya-nâthasya sâsanam Jina- sâsanam
3. Nagiriya kulachakravarti râja-nirjita . .
4. lâ sâmantara valiyam yintâ Honnabhûpan-aliyam â sâma-
5. ntana putran arthi-kâmam kômaļa . . . marasam ari-nripâlan âtana . .
6. de . . . dhara Chârukîrtipañđita sadguru-prabhu â Kâmanđi-pâlana mâva
7. Yôji râjyame Nagiriyum anitum tanagâge Baichaṇa-bhûpati ma . .
8. negâldam ripu-sainya navara . . . na pada-sarasi Jinamuni-pâdâmbujâta nripâla
9. Baichaṇasetti pariṇatântaskaranam antappa Haiverâyana pratâpav-en-
10. tendode svasti śrîman mahâmañdalêśvara niyamisara-gânda pratâpa
11. sûrekâra siva-simhâsana-chakravarti Nilimpa-puravarâ-
12. dhiśvaranenipa Baichirâjam râjyam-gayivali Shaka-varusha
13. 1323 neya Vikrama-samvatsara Mâga śu ! Mandavârada
14. râtriyoļu Haiverâjana aliya Mangarâjanu svargasthanâda śrî Ji-
15. narâja-râjita padâmbuja-bhîringa . . . kîrtiyind i jagadol-
16. . . . valamoppuva dâniyu Haivebhûpana râjipa paṭadâneyam
17. . . . gôvijanaraha Vikramasam . . . Nagira Manganripam suralôka-
18. k eydidam . . . viśuddharappa matta râjam Jina-matâm- budhi-himaki-
19. raṇam Nagira-purâdhîśa Mangarasangam râja-sannuta
20. . . . Ratipañchabânanasa . . śrî-Manga-bhûpâlakam himaruk
21. . . . śrî . . . Vikrama-samvatsrada Mâgha-mâsada
22. lu surânganâ-ramaṇa
23. jî-yembinam
24. . . . sasimitê śrî Vikramâ
25. kâlyasthê Dêvappa sûbhê pakshe-vaļa-
26. kshe Mandavâra
27. surapadamam

Note.

This records death of Mangarasa, chief of Nagrapura and son-in-law of King Haiveyarâya on Saturday 1st lunar day of the bright half of Mâgha in the year Vikrama (expired) Sâka 1323 (corresponding to January 15, A.D. 1401.) Most of the letters in the inscription are effaced and the relationship of King Honna and Baichaṇasetti mentioned in the record to Mangarasa cannot be ascertained.

On a stone set up in the vacant site belonging to Tirumaladêva temple near Nâragêri in Gérasoppe.

Size 7'—6" × 2'—9".

Kannađa language and characters.

1. śrî Gañâdhipatayê namah svasti namas tunga-śiraś-chumbi-chandra-châma-ra-châravê¹ trailôkya-nagarârbambha-mûlastambhâya Śambhavê svasti śriman-
2. mahâmañdalêśvararu Sâluva Chenna-Bairâ-dêvi-ammanavaru Nagara-râjyavan âluvalli Haive Tuļu Konkaṇa muntâda râjyamgalanu pratipâlisut-tam i-
3. ddandina Sâlivâhana śaka varsha 1520 neya Hêmâlambi-samvatsarada Mâgha ba 5 llû śrimatu Kâsyapa-gôtrada Rik-sâkheya karni-
4. ka Mallarasara paustraru Sâluva sénabôva Vaḍuga Tammappa sénabôvaru Gerasoppeyalli kat̄tisida dêvasthânadali śrî Tiruvengalanâtha-svâmiyanu prati-
5. shtheya mâdi à Tiruvengalanâtha-svâmiya pâdamûladali Chennabhairâdêvi ammanavara hesarali dêvara amritapađi nandâdipa muntâda nitya-naimi-
6. ttikada dharmavanu mana-vachana-kâya-tri-karaṇa-siddhiyinda sa-hiranyôdaka dâna-dhârâpûrvaka śâsanânkita mâdi dêvasvavâgi biṭṭu barasida dharma-
7. da mûla sâdhana-kramaventendare namma tande Nâranappanavaru Nâraṇâ-nâyakana Mallarâyanâyakana kayyali volage prâ-
8. ku Pramâdi-samvatsarada mèle ađahada vṛitti śrî aramaneya adhînavâgi-ralu nâvu kat̄tisida dêvâlyadali Ammanavara
9. hesarali dharmakke biđabékâda kâraṇa Alañchiyolage prâk sâmânyavâgi uttâravṛitti Anantana pâlu sahavâda sthalangalu
10. â-sthalangalında Aramanegi teruva belliya êlûvare honninda terige saluvantâgi nâvu Aramanegi kâñike-mâdi Ammanavara hesara-
11. lli nađevante biđuvaru i vṛittigalu teruva arasugalu mânamâđikondu tâvu mundâgi âlutam i
12. sâdhana pramâṇina chaturgadiyindolage Hevasa gađiyada Magadahallîyanu ittu gaddeya sthalangalu hâragâgi mélâda su-
13. diya bijavari mûde 25 kañilagadde bijavari mûde 4 kâligaddeya bijavari mûde 3 antu i-hesaragondu bareda sukañile makke sahâ bijavari
14. mûvattu âru mûde gadde sthalangalu adakke banda tengina hittalu sahavâda i samasta vṛittiya-
15. lavanu nâvu kat̄tisida Tirumâla-dêvâlyadali Ammanavara hesarali nađeva nitya naimittika muntâda dharmakke nâvu namma trikaraṇa-suddhi-
16. yinda sa-hiranyôdaka-dâna-dhârâpûrvaka śâsanânkita biđu dêvasvavâgi biṭṭu
17. koṭṭevu i sthalangalindalu varsha 1 kke kat̄tibaha bhatta nâđapête mûde 400 na-
18. dasuva dharmada vivara śrî Tiruvengala-svâmiya śrikâryava nađasutippa dêvara grâsakke nâđapête mûde 40 Tiruvêngalasvâmiya
19. pâdamûladalli udayakâladalli naivêdyakke pâthâli hoyva pađiyindalû dina vondakke pêteyamûde 4 akkiya lekkadali varsha 1 kke sambhâ-
20. ra vêleya mûde 12 kke pushpamâleya nađasuva hûgalige bhatta nâđapêteya mûde 40 râtriya kâladalli nađeva naivêdyakke bhanđâri hoyva pađiyindalû
21. lû dina vondakke pêthe voppina âli lekkhadalu varsha vondakke sambhyâra pêtheya mûde 12 kke Dâlôjanu ûligava nadasuva bhanđârige bhatta
22. nâđupêteya mûde 40 i naivêdyada upârakke mâna 1 kke nađasuva tupa pêtheya 1 śiddiya lekkhadalu varsha 1 kke tappa 5 mâna mûrara krayakke

23. ga 1 ||= pûjege udvârchanage saha śrigandha-dhûpakke kraya sêru 1 kke nâdu-pêtheya mûde vondu êlûvare honnu lekhhadalu
24. varsha vondakke bhatta nâdapêtheya mûde 1 dina vondakke vîleyadele
25 ra lekhhadalu varsha vondakke . . . ađike 3600 vîleyadele . . . kam saha kraya
26. dêvarige uđuva sîre saha varsha vondakke tenginakâyi 200 ra krayakke ga 1 dêvara munde belaguva nandâdipa 2 kke dina vondakke
27. yenñe pêtheya aramaneya lekkadalu âratige saluvudu saha varsha vondakke yanepêtheya-hâne 45 kke kraya 3 ga Kârtika-mâsadalu nađava kâ-
28. rtika pûjege dina vondakke nađeva naivêdyada akki Honnivâlada dipârâdhane enne muntâdara krayakke ga 2 . . . à mâsadalu nađeva bhôjanadharma akki kraya
29. sojjige gôdhi bellada kraya sambandhakke sarisuva sôpaskara muntâda vechcha saha varaha ga 5 Uttarâyaña sankrân-
30. tiya pûjege dina 1 kke enneya hâda areya lekkadalu dina 3 kke enneya hâda I || kraya varaha ga 3 antu varsha 1 kke bhatta saha
31. pêtheya mûde 115 nâdapêteya innûraivattu mûde bhattavanu tathâtithi árabhya-vâgi Tiruvêngalañâthasvâmi-
32. ya dêvara chitû pramâñige śri kâryava nađasuva bhatta muntâdavaru yettitandu î
33. bareda pramâñina dharmavanu tamma mukhântaradali tamma santatiyavara mukhântaradali kâlakâlam pratiyalu sângavâgi nađasi baharu endu Timmappa sénabôvaru ka-
34. ttisida dêvasthânada Tiruvêngalañâtha- svâmiya pâdamûladalu Chenna- bhairâdêvi ammanavara hesaralu nađava amritapâdi nandâ-
35. dipa muntâda nitya naimittika dharmakke nâvu namma vachana-kâya trikarâna-suddhiynda sa-hiranî-daka-dâna-dharâ-pûrvaka sâsanâñ-
36. kita bîdu dêvasvavâgi biđu barasida bâla (,) dharmada mûlaśâsana intap- pudakke sâkshigalu.

Note.

This records the construction of a temple in Gerasoppe, the consecration of God Tiruvenga-la or Tirumala in it, and the grant of some vrâttis for the service of the same god by Tammappa-sénabôva, son of Sâluva Sénabôva, and the grand son of Karnika Mallarasa of Kâsyapagotra and Rigvâda on the 5th lunar day of the dark half of Mâgha in the cyclic year Hêvilambi, Sâka 1520, during the reign of Chennabhairadêvi Amma, ruling over Haive, Tuļu, Konkaña and other places. The vrâttis are said to be the village called Magadahalli close to Hevasa together with plots of wet land namely Sudiya field with the sowing capacity of 25 mûdes; Kanila field with the sowing capacity of 4 mûdes; Kâli field with sowing capacity of 3 mûdes and Kanile-Makke field; all put together, 36 mûdes, together with a coconut garden yielding annual produce of 400 nâđapeñe mûdes. These vrâttis are said to have been since the year Pramâdi pledged to the Palace and redeemed after making necessary payment by the donor.

Details of daily and annual expenditure for services in the temple are given in the latter part of the inscription. The details furnish some information on the rates of commodities in terms of money.

The date of the grant is not verifiable but is equivalent to 31st January 1598 A.D., taking the year Hêvilambi, Sâka 1519.

113.

On a stone set up near Sûlekere by the side of the road from Gerasoppa.

Size 2'—6"×2'—6".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara châravê | traiłôkya-
2. nagarârambha-mûla-stambhâya Śambhuvê | sva-
3. sti śriman mahâ-maṇḍalêśvara arirâya-vibhâda
4. bhâshege-tappuva-râyara-gaṇda pûrva-paśchima-dakhiṇa-
5. samudrâdhipati śrimatu Pratâpavîra Dêvarâ-
6. yaru râjyam-gayivali śrimatu Pavungaḷa-sam-
7. vatsarada Mârga Ādivâradalu â-
8. vûra Kallapa Kêtapangaḷu
9. Kêtêśvara-dêvara pratishṭheyam mâdi â dêvara
10. diptigû (â) hâra-
11. dânakkû biṭṭa gadde
12. hakkalige baḍagalu
13. malâjanangalaṇ odambaḍisi
14. koṭṭaru idake tapidavaru mâtâ-pitrigalige
15. drôhigaḷu ll śri śri.

Note.

This records the consecration of God Kêtêśvara by Kallapa and Kêtapa and the grant of a wet field for the food offering and other services of the same God by the same person with the consent of the Mahâjanas on Sunday, in the month Mârgâśira in the year Paingaḷa, during the reign of the illustrious king Dêvarâya of Vijayanagar. The date is not verifiable.

59. ARCHAEOLOGICAL MUSEUM.

No new additions were made to the Museum this year.

60. OFFICE WORK.

1. The Monograph on Halebid temples has not yet been completed.
2. Very little progress has been made in the printing of the Supplement and the Index volumes owing to pressure of work in Government Press.
3. Eighty-three publications of the Department and 110 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 542-0-0 has been realised by the sale and remitted to Treasury.

Copies of photographs of important temples, etc., were printed and sent not only to the Industrial Exhibition at Mysore but also to Exhibitions held in Bangalore and Dharwar.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)
5. The Office staff have discharged their duties with diligence and zeal.

61. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE:

(1) Confirmation of the rule of Satavahanas and Chuṭus over Mysore both by archaeological finds unearthed by excavating the Chandravalli site in Chitaldrug and by linguistic test noticed in the Report.

(2) War between Keladi and Kalasa chiefs and spoilation of the Sringeri Math by the latter.

MYSORE,
25th July 1928.

R. SHAMA SASTRY,
*Director of Archaeological
Researches in Mysore.*

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1927-1928 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE MYSORE STATE.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount sanctioned	Amount spent
			MYSORE DISTRICT.		Rs. a. p.	Rs. a. p.
1	T. Narisipur ..	Somanathpur ..	Sri Kesavaswamy temple.	Renovating the temple ..	16,217 0 0	13,176 0 0
2	Do ..	Do ..	Do ..	Pay of Watchman ..	120 0 0	120 0 0
3	Do ..	Talkad ..	Sri Vaidyeswara temple	Repairs to the Maralesvara temple attached to the Sri Vaidyeswara temple	308 0 0	308 0 0
4	Seringapatam ..	Seringapatam ..	Magazines ..	Preservation ..	30 13 0	30 13 0
5	Do ..	Do ..	Inman's Dungeon ..	Do ..	14 12 0	14 12 0
6	Do ..	Do ..	Place where Tippu's body was found.	Do ..	30 12 0	30 12 0
7	Do ..	Do ..	Water gate ..	Do ..	8 7 0	8 7 0
8	Do ..	Do ..	Colonel Bailey's Dungeon and Delhi bridge	Do ..	19 2 0	19 2 0
9	Do ..	Do ..	Obelisk monument ..	Do ..	36 13 0	36 13 0
10	Do ..	Do ..	Haviland approach roads.	Do ..	17 5 0	17 5 0
11	Do ..	Do ..	Elephant gate ..	Do ..	23 11 0	23 11 0
12	Do ..	Do ..	Masjid ..	Petty repairs ..	160 0 0	160 0 0
13	Do ..	Do ..	Do ..	Improving the khana ..	362 0 0	362 0 0
14	Do ..	Do ..	Sri Ranganathaswamy temple.	Urgent repairs ..	88 0 0	88 0 0
15	Do ..	Ganjam ..	Gumbaz ..	Repairs ..	172 7 0	172 7 0
16	Do ..	Thonaur ..	Sri Lakshminarayana-swamy temple.	Do ..	1,985 0 0	..
17	Do ..	Do ..	Sri Gopalkrishnaswamy temple.	Do ..	2,196 0 0	..
18	Do ..	Melkote ..	Sri Narayanaswamy temple.	Petty repairs ..	24 0 0	24 0 0
19	Mandya ..	Basaral ..	Sri Nageswara and Mallikajunaswamy temples.	Urgent repairs ..	67 0 0	67 0 0
20	Nanjangud ..	Nanjangud ..	Sri Srikanteswara-swamy temple.	Repairing the vairamalige utsavam-mantapam.	136 0 0	136 0 0
21	Mysore ..	Mysore ..	Sri Svetavaraha-swamy temple.	Petty repairs ..	274 0 0	..
22	Do ..	Do ..	Sri Lakshmiramana-swamy temple.	Do ..	..	400 5 0
			II. BANGALORE DISTRICT.			
23	Closepeta ..	Closepeta ..	Close Memorial pillar	White-washing ..	5 0 0	4 0 0
24	Devanhalli ..	Devanhalli ..	Tippu Sultan's Birth place.	Do and colour ..	20 0 0	20 0 0
25	Channapatna ..	Malur ..	Sri Aprameyaswamy temple.	Electric light installation ..	695 0 0	..
			III. TUMKUR DISTRICT.			
26	Madhugiri ..	Madhugiri ..	Fort ..	Repairs ..	1,309 0 0	1,309 0 0
27	Do ..	Midgesi ..	Venkataramanaswamy temple.	Repairs to Mahadwara ..	80 0 0	..
28	Do ..	Do ..	Venkataramanaswamy and Malleswara-swamy temples.	Preparation of and fixing Kalasams ..	1,110 0 0	..
			IV. KOLAR DISTRICT.			
29	Bowringpet ..	Budikote ..	Birth-place of Hyder Ali Khan.	Constructing a compound wall and removing prickly pears etc.,	332 0 0	345 0 0
30	Chikballapur ..	Nandi ..	Sri Bhoganandiswara-swami temple.	Repairing the courtyard and compound wall.	420 0 0	420 0 0
31	Bowringpet ..	Budikote ..	Birth-place of Navab Hyder Ali Khan.	Annual repairs ..	27 0 0	27 0 0
32	Kolar ..	Kolar ..	Mokbara ..	Special Repairs ..	330 0 0	330 0 0
33	Mulabagal ..	Avani ..	Sri Ramalingeswara-swami temple.	Construction of a car and car-shed.	732 4 0	..
			V. HASSAN DISTRICT.			
34	Arsikere ..	Arasikere ..	Iswara temple	Annual maintenance ..	114 0 0	114 0 0
35	Belur ..	Belur ..	Kessavaswamy temple	Repairing the Kalfuchavadi-mantapam.	1,156 0 0	..
36	Do ..	Do ..	Do ..	Repairing Naganayakana mantapam.	1,420 0 0	..
37	Channaraya-patna ..	Nuggehalli ..	Lakshminarasimha-swamy temple.	Repairs ..	892 0 0	..
38	Do ..	Sravana belagola ..	Akkana Basti ..	Do ..	678 0 0	..
39	Hassan ..	Doddagadjavalli ..	Virupaksh swara and Mahalakshmi temples.	Do ..	246 1 0	..

APPENDIX A.—concl'd.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount Sanctioned	Amount spent
			VII. KADUR DISTRICT.			
40	Chikmagalur	Hire-magalur	Yupastambha	Do	15 0 0	14 7 0
41	Tarikere	Sompur	Sri Somesvaraswamy temple.	Do	25 0 0	22 14 0
			VII. SHIMOGA DISTRICT.			
42	Nagar	Nagar	Sivappa Naik's tablet	Do	50 0 0	28 0 0
43	Do	Do	Do	Approach roads, etc,	20 0 0	15 0 0
44	Sagar	Keladi	Sri Ramesvara devaru temple.	Repairs	1,160 0 0	..
45	Sorab	Kuppagadde	Do	Do	980 0 0	..
46	Shimoga	Kudli	Chintamani Narasimha swamy temple.	Construction of an Anjaneya swamy temple.	505 0 0	..
			VIII. CHITALDRUG DISTRICT.			
47	Molakalmuru	Siddapur	Asoka Inscription	Replacement of damaged wooden shutters with an iron gate.	150 0 0	91 0 0
48	Davanagere	Harihar	Harihara-varaswamy temple.	Repairs	1,010 0 0	..

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1927-28.

Serial No.	Size	Description	View	Village	District
1	6 $\frac{1}{2}$ " x 4 $\frac{1}{2}$ "	Aghoresvara temple	North-west view	Ikkeri	Shimoga
2	Do	Do	Interior view	Do	Do
3	Do	Do	South view	Do	Do
4	Do	Do	Bull Mantapa	Do	Do
5	Do	Ramesvara temple	North-west view	Keladi	Do
6	Do	Do	North-east corner of Virabhadra shrine.	Do	Do
7	Do	Do	Daksha figure	Do	Do
8	Do	Do	Narasimha figure	Do	Do
9	Do	Do	Gandaberunda ceiling	Do	Do
10	Do	Mallikarjuna temple	East view	Nadkalasi	Do
11	Do	Do	Figures in a niche	Do	Do
12	Do	Ramesvara temple	North-west view	Do	Do
13	Do	Kedesvara temple	North-east view	Belgami	Do
14	Do	Do	Lintel on Sukhanasi door-way.	Do	Do
15	Do	Tripurantakesvara temple	Sukhanasi doorway	Do	Do
16	Do	Ramanathesvara temple	South-east view	Chittur	Do
17	Do	Water falls of Sharavati River.	South-east view	Jog	Do
18	Do	Kallesvara temple	..	Betur	Chitaldrug
19	Do	Ranganathaswami temple	South-east view	Nirthadi	Do
20	Do	Do	South-west view	Do	Do
21	Do	Do	Pillar in Navaranga	Do	Do
22	12" x 10"	Stone inscription	..	Kurubarahalli	Mysore
23	6 $\frac{1}{2}$ " x 4 $\frac{1}{2}$ "	Do	..	Do	Do
24	12" x 10"	Persian Sansads	..	..	..
25	Do	Do	..	..	..
26	Do	Ground plan of Chennakesava temple.	..	Chennarayapatna	Hassan
27	Do	Ground plan of Parsvatha Basti.	..	Heggere	Chitaldrug
28	10" x 8"	Copper-plate Inscriptions	..	..	..
29	Do	Do	..	..	..
30	Do	Do	..	..	..
31	Do	Do	..	..	..
32	Do	Do	..	..	..
33	Do	Do	..	..	..
34	6 $\frac{1}{2}$ " x 4 $\frac{1}{2}$ "	Do Seals	..	..	..
35	Do	Foreign stone Inscription	..	..	..

N.B.—Also about 12 Stereo views were taken.

LIST OF PHOTOGRAPHS TAKEN AT CHANDRAVALLI EXCAVATIONS.

Serial No.	Size	Description	District
1	12" x 10"	Chandравalli valley from Cholagudda	Chitaldrug
2	Do	View of Chandравalli valley from Ankle Mutt	Do
3	Do	Dhavalappanagudda from near Ankle Mutt	Do
4	Do	View of Chitaldrug town from Cholagudda	Do
5	10" x 8"	Do and fortress	Do
6	12" x 10"	Neralgondi from Cholagudda	Do
7	Do	Hulegundi gorge from near Kiruban Kallu	Do
8	8½" x 6½"	Central rocks and Chola gudda from Baralgondi	Do
9	Do	View of Badipatti and central rocks from Baralgondi	Do
10	12" x 10"	Ankle Mutt and Panchalinga cave from north-west	Do
11	10" x 8"	Full view of Ankle Mutt and Panchalinga cave from north-west	Do
12	Do	Panchalinga temple, interior	Do
13	6½" x 4½"	Paradesappa's gavi, interior linga temple	Do
14	Do	Paradesappa's gavi, painted images in the interior	Do
15	Do	Bhairavesvara, in temple near Ankle Mutt	Do
16	Do	Foundation of a modern village hut, Ex. 39	Do
17	Do	Viragal in Neral gondi, Ex. 19	Do
18	Do	View from east of buried temple and mound before excavation, Ex. 28	Do
19	Do	View of buried temple from south before excavation, Ex. 28	Do
20	8½" x 8½"	View of restored doorway of a fallen temple	Do
21	6½" x 4½"	Modern stone dam across Huli-gondi gorge and Inscription stone	Do
22	12" x 10"	Kadamba inscription stone	Do
23	6½" x 4½"	Position of ancient dam and inscription stone, Ex. 27	Do
24	Do	Stone foundation above the level of brick wall, Ex. 26	Do
25	Do	View of a house partly excavated, Ex. 26	Do
26	Do	Broken pot at bottom of pit in front of brick wall, Ex. 26	Do
27	Do	General view from north-east, Ex. 26	Do
28	Do	Ash pit and small cross wall across older brick wall, Ex. 26	Do
29	10" x 8"	View of large brick wall from south-east, Ex. 26	Do
30	6½" x 4½"	Pots in ash pit in north east corner, Ex. 26	Do
31	Do	Fallen bricks of collapsed house wall before removal, Ex. 25	Do
32	Do	Showing different levels and grinding stone at bottom, Ex. 25	Do
33	Do	View of walls and pottery from the top, Ex. 24	Do
34	Do	View of walls and pottery from the south, Ex. 24	Do
35	Do	View of walls and pottery from further south, Ex. 24	Do
36	Do	Large urn with lid found in the ground near, Ex. 31	Do
37	Do	View of house walls and pottery from opposite bank, Ex. 22	Do
38	Do	House partly excavated, Ex. 31	Do
39	12" x 10"	View of the House after excavation from west, Ex. 31	Do
40	6½" x 4½"	View of right bank of water-course and its layers before excavation, Ex. 40	Do
41	Do	Fire place of Satavahana layer, Ex. 14	Do
42	Do	Satavahana layer with pottery on stone and wall below, Ex. 14	Do
43	Do	Pottery, 12 feet below the ground, black glazed pottery, Ex. 14	Do
44	Do	View from top of deepest excavated portion, Ex. 14	Do
45	Do	Dolmen stone and pottery, Ex. 34	Do
46	Do	View of stone drain, Ex. 34	Do
47	Do	Water reservoir, Ex. 34	Do
48	10" x 8"	Dolmen and stone drain with pottery viewed from east, Ex. 34	Do
49	8½" x 6½"	Stone walls and slab near, Ex. 13	Do
50	6½" x 4½"	Tiger rock, Ex. 13	Do
51	Do	View of Dolmen from west, Ex. 12 a	Do
52	Do	View of Dolmen from south and coin near by, Ex. 12 a	Do
53	Do	Interior view of dolmen from above, Ex. 12 a	Do
54	Do	Interior view of dolmen from above, Ex. 12 a	Do
55	Do	Pottery appearing, Ex. 12	Do
56	Do	Dolmen stones with pottery found in them and near by, Ex. 12	Do
57	Do	Stone slabs of dolmen and pottery found near by, Ex. 12	Do
58	Do	View of pottery, neolith and dolmen, showing different levels, Ex. 12	Do
59	Do	Slabs, pottery of dolmen and coins near Ex. 30	Do
60	Do	View of huge slabs from north-east, Ex. 30	Do
61	Do	View of huge slabs from west, Ex. 30	Do
62	8½" x 6½"	View of trench between Ex. 12, 12a and 30 from the central rocks	Do
63	Do	View of trench between 12a and 30 from Tiger rock	Do
64	10" x 8"	Trench connecting Ex. 12a and 30 from Tiger rock	Do
65	Do	Trench connecting between 12, 12a and 30 from the south	Do
66	6½" x 4½"	Top of dolmen stones before excavation, Ex. 32	Do
67	10" x 8"	View of dolmen stones from north-west after excavation, Ex. 32	Do
68	6½" x 4½"	Dolmen and pottery, appearing Ex. 33	Do
69	Do	Dolmen and pottery appearing, Ex. 33	Do
70	Do	Slabs and pottery, Ex. 33	Do
71	Do	Brick wall and stone pavement, Ex. 9	Do
72	Do	Pottery and bricks of fallen house at the foot of Baral-gondi, Ex. 23	Do
73	Do	Bank of Neralgondi water course before excavation, Ex. 20	Do
74	Do	View of circular wall and lower pottery layer from east bank, Ex. 20	Do
75	Do	Circular wall and lower pottery level from north, Ex. 20	Do
76	8½" x 6½"	Bricks and pottery appearing from the water course, Ex. 41	Do
77	6½" x 4½"	View of bricks visible before excavation on Baral gondi platform, Ex. 21	Do
78	Do	Bricks strown about on Baral gondi platform south-west, Ex. 21	Do
79	Do	Whet stone in cave on top of Baral gondi, Ex. 37	Do
80	Do	Neolith and fire place at bottom, Ex. 38	Do
81	Do	View of whet stone from south, Ex. 36	Do

(Also 20 stereoscopic views taken)

LIST OF DRAWINGS PREPARED DURING THE YEAR 1927-28.

1. Ground plan of Somesvara Temple at Sompur.
2. Some line-carvings on the pillars of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
3. Ground plan of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
4. Ground plan of Ramanathesvara temple at Chittur, Sorab Taluk.

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE
SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	Fort	Tippu Sultan's Palace	1927-28	Rev. Sub-Dn. Officer.	22-12-27	29-2-28	
2	Do	Do	Venkataramanawami temple	Do	Do	7-6-28	23-7-28	
3	Do	Do	Old Dungeon	Do	Do	22-1-27	29-2-28	
4-7	Do	Bangalore Town	Kempegowda's watch towers	Do	Do	Do	Do	
8	Do	Do	Cenotaph	Do	Do	Do	Do	
9	Do	Gavipur	Gangadharesvara temple	Do	Do	25-12-27	30-12-27	
10	Dodballapur	Dodballapur	Asharkana built by Abbas Khuli Khan.	Do	Do	..	..
11	Nelamangala	Sivaganga	Cave temples of Gangadharesvara and Honnadevi.	Do	Do	Report not received.		
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	12-27	5-12-27	
13	Do	Do	Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest.	Do	Do	Do	Do	
14	Do	Do	Timmapparaj Urs Mansion	Do	Do	7-6-28	23-7-28	
15	Do	Kotebagilu or Fort.	Fort	Do	Do	..	..
16	Do	Malur	Aprameyashwami temple	Do	Do	12-27	5-12-27	
17	Do	Do	Kailasesvara temple	Do	Do	Do	Do	
18	Do	Malurpatna	Narayanaswami temple	Do	Do	Do	Do	
19	Do	Abbur	Kundapuravasami Brindavana	Do	Do	Do	Do	
20	Closepet	Closepet	Close Memorial Pillar	Do	Do	..	..
21	Devanhalli	Devanhalli	Tippu Sultan's birth place	Do	Do	..	..
22	Do	Do	Fort	Do	Do	..	..
23	Do	Do	Gopalakrishna temple	Do	Do	..	..
24	Do	Gangavara	Somesvara temple and inscriptions.	Do	Do	25-12-27	30-12-27	
25	Do	Ardeshalli	Inscriptions	Do	Do	..	..
26	Do	Kundana	Hoyala Ballala's Palace	Do	Do	..	..
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	..	..
KOLAR DISTRICT.								
27	Kolar	Kolar	Kolaramma temple	Do	Do	..	..
28	Do	Do	Somesvara temple	Do	Do	..	..
29	Do	Do	Mokhbara	Do	Do	..	..
30	Do	Siti	Sripatishvara temple	Do	Do	..	..
31	Chikballapur	Nandi	Nandisvara temple	To	Do	27-6-28	18-10-28	
32	Do	Nanti Hill	Tippu's Palace	Do	Do	12-10-27	5-12-27	
33	Do	Do	Yoga Nandisvara temple	Do	Do	28-6-28	18-10-28	
34	Do	Rangasthala	Ranganatha temple	Do	Do	..	..
35	Bowringpet	Budikote	Haidar's birth place	Do	Do	6-12-27	20-10-28	
36	Mulbagal	Avani	Ramalingesvara temple and inscriptions.	Do	Do	12-7-27	20-10-28	
37	Do	Kurudumale	Somesvara temple and inscriptions.	Do	Do	30-1-28	20-10-28	
38	Do	Mulbagal	Hyderali Darga	Do	Do	11-9-27	Do	
39	Do	Do	Sripadaraya Brindavana	Do	Do	..	..
40	Goribidnur	Hiribidnur	Hussenshah Darga	Do	Do	25-3-28	18-10-28	
41	Chintamani	Alamgiri	Venkataramana temple	Do	Do	12-7-27	20-10-25	
42	Do	Kaivara	Amaranarayana temple	Do	Do	..	..
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channigaraya temple	Do	Do	..	..
44	Do	Devarayadurga	Lakshminarasimha temple	To	Do	..	..
45	Do	Hirigundugal	Viragals	Do	Amildar	..	..
46	Chiknayakanhalli	Settikere	Yogamadhava temple	Do	Rev. Sub-Dn. Officer.	..	..
47	Do	Huliyar	Mallesvara temple	Do	Do	15-4-28	18-8-28	
48	Sira	Sira	Mallik Rahiman Darga	Do	Do	23-6-28	18-8-28	
49	Do	Do	Jumma Masjid	Do	Do	Do	Do	
50	Madgiri	Madgiri	Fort	Do	Do	29-6-28	Do	
51	Do	Do	Mallesvara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midgesi	Mallesvara temple	Do	Do	13-6-28	Do	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do	Do	..	..

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monuments	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1927-28	Rev. Sub-Dn Officer.	..	..
57	Do	Do	Balalingesvara temple	Do	Do	..	..
58	Turvekere	Turuvekere	Nandi in front of Gangadhavesvara temple.	Do	Do	15-5-28	18-8-28	
59	Do	Do	Channigaraya temple and inscriptions.	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions.	Do	Do	15-5-28	18-8-28	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	25-12-27	18-8-28	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	..	..
64	Do	Hulikal	Kallesvara temple	Do	Do	..	..
MYSORE DISTRICT.								
65	Mysore	Mysore	Varahasvami temple	1926-27	Rev. Sub-Dn Officer.	..	..
66	Do	Do	Lakshmiramana temple	Do	Do	..	..
67	Do	Varuna	Mahalingesvara temple	Do	Do	6-3-28	27-8-28	
68	Nanjangud	Suttur	Somesvara temple	Do	Do	..	..
69	Do	Do	Narayana temple	Do	Do	..	..
70	Do	Hedatale	Lakshmikanta temple	Do	Do	..	..
71	Do	Do	Nagesvara temple	Do	Do	..	..
72	Seringapatam	Seringapatam	Darya Daulat	Do	Do	18-5-28	30-7-28	
73	Do	Do	Sir P. N. Krishnamurthi's Bungalow.	Do	Do	21-5-28	Do	
74	Do	Do	Obelisk Monument	Do	Do	Do	Do	
75	Do	Do	Gumbaz	Do	Do	18-5-28	Do	
76	Do	Do	Jumma Masjid	Do	Do	Do	Do	
77	Do	Do	Webb's Monument	Do	Do	17-6-28	Do	
78	Do	Do	Bailli's Dungeon	Do	Do	9-5-28	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	18-6-28	Do	
81	Do	Do	Spot where Tippu's Body was found	Do	Do	9-5-28	Do	
82	Do	Do	Ranganatha temple	Do	Do	Do	Do	
83	Do	Do	Portrait Statue of Kanthirava Narasara Vadeyar.	Do	Do	..	..
84	Mandy	Budanur	Anantapadmanabha temple	Do	Do	11-2-28	Do	
85	Do	Do	Visvesvara temple	Do	Do	..	..
86	Do	Basral	Mallikarjuna temple	Do	Do	13-10-27	Do	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	1-5-28	Do	
88	Do	Govindanahalli	Panchalingesvara temple	Do	Do	..	..
89	Do	Kikkeri	Brahmesvara temple	Do	Do	16-12-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	..	..
91	Do	Santetachahalii	Mahalingesvara temple	Do	Do	..	..
92	Do	Agale	Mallesvara temple	Do	Do	..	..
93	Do	Tonachi	Basavesvara temple	Do	Do	..	..
94	Do	Tenginagatta	Siva temple	Do	Do	..	..
95	Do	Kannambadi	Tippu's inscription	Do	Do	12-8-27	Do	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	5-5-28	Do	
97	Do	Bellur	Madhavaraya temple	Do	Do	..	..
98	Do	Do	Mulesingesvara temple	Do	Do	..	..
99	Do	Kambadahalli	Panchakuta basti	Do	Do	..	..
100	Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do	..	..
101	Hunsur	Dharmapura	Kesava temple	Do	Do	..	..
102	Yedatore	Saligrama	Ramanujacharya temple	Do	Do	23-2-28	27-8-28	
103	Do	Chik-Hansoge	Adinatha Basti	Do	Do	13-3-28	27-8-28	
104	T.-Narsipur	Talkad	Vaidyesvara temple	Do	Do	..	..
105	Do	Do	Kirtinarayana temple	Do	Do	..	..
106	Do	Somanathapur	Kesava temple	Do	Do	..	..
106a	Do	Do	Panchalingesvara temple	Do	Do	..	..
107	French-Rocks	Melkote	Narayanaswamy temple	Do	Do	31-3-28	30-7-28	
108	Do	Tonnur	Temples and Darga	Do	Do	..	..
109	Do	Do	Place where Ramanujacharya held a dispute with Jains.	Do	Do	..	..
110	Yelandur	Yelandur	Gaurisvara temple.	Do	Do	..	..
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1926-27	Rev. Sub-Dn Officer.	29-6-28	3-7-28	
112	Do	Koravangala	Buchesvara temple	Do	Do	10-6-28	25-6-28	
113	Do	Ambuga	Prasanna Kesava temple	Do	Do	20-6-28	27-6-28	
114	Do	Doddagaddavalli	Lakshmidevi temple	Do	Do	19-6-28	Do	
115	Do	Kondajji	Vishnu Statue	Do	Do	26-6-28	30-6-28	
115a	Do	Gramma	Yoga Narasimha temple	Do	Do	22-6-28	27-6-28	

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last Inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1927-28	Rev. Sub-Dn. Officer	12-6-28	7-7-28	
117	D.	Halebid	Hoysalesvara temple	Do	Do	Do	Do	Do
118	Do	Do	Kedaresvara temple	Do	Do	8-1-28	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parsvanatha basti	Do	Do	Do	Do	
121	Do	Do	Adinatha basti	Do	Do	Do	Do	
122	Do	Do	Santesvara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	
124	Do	Chatchathalli	Chattesvara temple	Do	Do	12-6-28	Do	
125	Arsikere	Arsikere	Isvara temple	Do	Do	26-6-28	14-7-28	
126	Do	Do	Grose's Tomb	Do	Do	..	..
127	Do	Harnahalli	Kesava temple	Do	Do	26-6-28	Do	
128	Do	Do	Somesvara temple	Do	Do	Do	Do	
129	Do	Jayagal	Narasimha temple	Do	Do	..	..
130	Do	Hullekere	Channakesava temple	Do	Do	..	..
131	Do	Mavuttanahalli	Mahalingesvara temple	Do	Do	..	..
132	Do	Honnava	Kesava temple	Do	Do	..	..
133	Channaraya-patna	Sravan Belgola	Gomatesvara statue	Do	Do	13-4-28	26-5-28	
134	Do	Do	Akkana Basti	Do	Do	..	..
135	Do	Do	Inscriptions	Do	Do	..	..
136	Do	Do	Chavundaraya Basti	Do	Do	..	..
137	Do	Do	Chandragupta Basti	Do	Do	..	..
138	Do	Do	Parsvanatha Basti	Do	Do	..	..
139	Do	Jinanathapura	Santinatha Basti	Do	Do	..	..
140	Do	Nuggihalli	Lakshminarasimha temple	Do	Do	12-6-28	29-7-28	
141	Do	Do	Sadasiva temple	Do	Do	Do	Do	
142	Do	Anati	Lakshminarayana temple	Do	Do	..	..
143	Do	Hebbalalu	Sangesvara temple	Do	Do	..	..
144	Hole-Narsipur	Hole-Narsipur	Narsimha temple	Do	Do	..	..
145	Manjarabad	Manjarabad	Fort	Do	Do	12-4-28	7-7-28	
SHIMOGA DISTRICT.								
146	Shimoga	Kudli	Ramesvara temple	19-6-27	Rev. Sub-Dn. Officer	31-3-28	10-7-28	
147	Do	Bhadrapuram	Lakshminarasimha temple	Do	Do	28-4-28	Do	
148	Channagiri	Channagiri	Fort	Do	Do	..	..
149	Do	Santebonur	Mosque and honda	Do	Do	22-6-28	5-7-28	
150	Honnali	Honnali	Fort	Do	Do	..	..
151	Shikarpur	Balgavi	Kedaresvara temple	Do	Do	..	..
152	Do	Do	Triipurantakesvara temple	Do	Do	17-7-27	6-7-28	
153	Do	Do	Berundesvara temple	Do	Do	..	..
154	Do	Bandanike	Trimurti Narayana temple	Do	Do	..	..
155	Do	Do	Anekallu temple	Do	Do	..	..
156	Do	Narsapur	Bastis	Do	Do	..	..
157	Do	Talagunda	Prenavesvara temple	Do	Do	..	..
158	Do	Do	Inscribed pillar in front of temple	Do	Do	..	..
159	Do	Malvalli	Inscribed pillar	Do	Do	..	..
160	Sorab	Kubbattur	Kaitabhesvara temple and inscriptions.	Do	Do	28-11-27	6-7-28	
161	Do	Udari	Temples and inscription	Do	Do	..	..
162	Sagar	Ikkeri	Aghoresvara temple	Do	Do	19-9-27	6-7-28	
163	Do	Keladi	Ramesvara temple	Do	Do	27-1-28	..	
164	Do	Kelsi	Temples	Do	Do	21-2-28	6-7-28	
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do	Report no received	..	
166	Do	Do	Palace side outside fort	Do	Do	25-3-28	6-7-28	
167	Do	Basavana Byana	Devaganga ponds	Do	Do	18-10-27	Do	
168	Do	Humcha	Bastis and Inscriptions	Do	Do	27-3-28	Do	
169	Tirthahalli	Kavaledurga	Fort	Do	Do	Report no received	..	
170	Do	Melige	Jaina Basti with Brahmadeva Pillar.	Do	Do	Do	Do	

APPENDIX C—*concl.*

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmikanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	8-6-28	11-8-28	
172	Do	Hirenallur	Siva temple	..	Do	..	..
173	Chikmagalur	Hirimagalur	Yupastambha	..	Do	..	..
174	Do	Marle	Siddesvara temple	..	Amildar	..	..
175	Do	Do	Chennakesava temple	..	Do	..	..
176	Do	Do	Viranarayana temple	..	Do	..	..
177	Do	Belavadi	Mar andesvara temple	..	Do	..	..
178	Do	Khandya	Amritapura	..	Do	..	..
179	Tarikere	Amritapura	Amritesvara temple	..	Rev. Sub-Dn. Officer	16-5-28	11-8-28	
180	Do	Sompur	Somesvara temple	..	Do	..	3-6-28	Do
181	Mudgere	Angadi	Jain Basti	..	Do	..	..
182	Do	Do	Kesava statue	..	Amildar	..	..
183	Do	Kalasa	Kalasavara temple	..	Do	..	..
184	Sringeri	Sringeri	Vidyasankara temple	..	Do	..	..
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples	..	Do	Rev. Sub-Dn. Officer	26-1-28	16-7-28
186	Molkalmuru	Siddapura	Asoka Inscriptions	..	Do	..	25-11-27	Do
187	Do	Brahmagiri	Do	..	Do	..	Do	Do
188	Do	Jatangi Ramesvara Hill.	Do	..	Do	..	26-6-28	Do
189	Hosdurga	Heggere	Jain Basti	..	Do	..	Report not received	
190	Davangere	Anekonda	Isvara temple	..	Do	..	Do	Do
191	Harihar	Harihar	Hariharaesvara temple	..	Do	..	19-6-28	Do
192	Do	Nandigudi	Isvara temple	..	Do	..	..	..
193	Do	Nanditavare	Do	..	Do	..	..	..

APPENDIX E.
List of Inscriptions Published in the Report Arranged According to Dynasties and Dates.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
46	33	No date given (Circa 900 A.D.)	1. VAIDUMBAS.	Records the setting up of a stone called Bhanguva-kallu (?) under the orders of Chôrayya, Governor of Nelavanki (village in Srinivasapur taluk). The inscription decrees that none should slay those who take shelter under the stone.
45	31	Saka 978 (A.D. 1056) 38th year	2. CHOLAS.	Records the death of Sôvarasappa, son of Mayindamarasa, also called Rajêndra Chôla Pallavâditya, Chief of Koranelli and Nelavanki in the battle of Pulimatti while fighting against Polakêsi (Chalukya king) while Râjarâja Brahmadhirâjar alias Manjappayya was ruling over Mahârâjavâdi, Pulinâdu and Murikinâdu from his residence at Ballur. Records death of a warrior Chôlaganda, son of Chôva Vankaraga in the battle of Pulimatti in the presence of Chôvarasa, Chief of Nelavanki and the gift of some land in his memory.
45	32	No date given. (Probably of the same date as No. 31.)	3. WESTERN CHALUKYAS OF KALYANI.	Ahavamalla (Someśvara I) ..
73	73	Saka 979 Vilambi Vaiś śu 3 Sunday (Sunday 29th March, 1058 A.D.?)		Contains several Sanskrit verses in praise of the king and the Brahmans of the Agrahara village Mahâtâfaka, who are described as well-versed in sacrificial ritual. Records the gift of a field in the above village for a Siva temple named Andurêśvara by Prabhu Mahadevaiya and others after pur-chasing the same from the Brahman mahajanas of the village.
68	68	Saka 983 Sârvari Bhâd. ba 30 Monday. (Monday 28th August, 1060 A.D.?)	Trailôkyamalla (Sômêśvara I).	Records the grant of the toll-dues of the agrahâra village Piriyur to the Brahmans Vâsudêvabhatṭa and others for the main-tenance of their village tank by Manevergađe dâñdanâyaka Gûḍanayaya.

92	103	Châlukya. Vikrama era 2nd year. Dundubhi (date irregular. Nearest Dundubhi is 1082 A.D. 2nd year of the era is A.D. 1077).	Tribhuvanamalla (Vikramâ- ditya VI).	Registers the grant of some land to the 500 Vira Bananjus by Biya Balegârasetti of Telunga-vamśa in the presence of prabhûs and praje of the agrahâra village Jagale.
71	72	Châlukya. Vikrama era 5th year. Pramôdûta Srâ. ba. 10 (date irregu- lar: 5th year of the era is A.D. 1080. Nearest Pramôdûta is A.D. 1090).	....	Memorial raised by a disciple named Vîmadêvaiya to com- memorate the death of his guru Dêvaiya of Homnavura.
90	100	Châlukya. Vikrama era 5th year Prajâpati Pushya ba 10 Thursday (date irregular. Fifth year of the era is 1080. Nearest year Prajâpati begins in A.D. 1091.)	....	Viragal recording the death of a warrior Boppa of the village Hanche while fighting for the defence of the village Bandane.
89	97	No date ..	Tribhuvanamalla (Vikramâ- ditya VI).	Viragal recording the death of Râmisetti while defending the village Hanche against the attack of Perggade Boppadêva.
89	98	No date ..	Tribhuvanamalla (Vikramâ- ditya VI.)	Records the death of Bettige Sivayya while fighting with robbers.
33	13	No date ..	Do ..	See under Hoysalas.
78	79	Saka 1070 Prabhava Pushya ba 30 Sankarânti Monday (10th January, A.D. 1149). But the year is Vibhava (Date irregular.)	Jayasimhadêva Jagadêka- malla.	See under Kalachuryas and Kadambas.
77	78	No date ..	Bhûlokamalla ..	.. Some Kadamba King is referred to. Details are gone.
78	79	Saka 1070 see under Western Châluk- yas.	4. KADAMBAS. Sôvidêva ..	Records a grant of land under the tank Balakere by Kâmag- vunda, son of Mânika Kêtisetti of Emmanur for the temple of Râmêsvara while Sôvidêva of Kadamba dynasty was ruling Banavasenâd as a feudatory of Vijayâditya, Kalachurya king of Kuntala with title Mahârâjâdhîrâja, etc. The name of Châlukya king Jayasimha is found at the beginning of the inscription, apparently as the overlord.
88	96	No date ..	Rêchadêva ..	A memorial stone set up by Dommayya to commemorate the death of his father in a cow-raid during the reign of king Rêchadêva, king of Banavase, devotee of god Madhûkêśvara.
78	79	Saka 1070 (see under Kadambas) ..	5. KALACHURYAS. Vijayâditya ..	

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
90	81	Eleventh year of Kalachurya king Tribhuvanamalladēva : Vyaya sam. Chaitra ba. (?) Sunday (The date falls in March, 1166 A.D.)	5. KALACHURYAS— <i>concl.</i> Tribhuvanamalla. (Bijjala)..	Records a fight between Bammaraśa, Virarasa, and Hoysana Maṇḍalika of Gutti in the siege of Ginnalagunḍi and the death of a warrior Kētamallasetti during the siege.
90	99	Eleventh year of Kalachurya king Tribhuvanamalla Bijjala. Vyaya sam. Āshādha śu 1 ⁴ Tuesday. (Tuesday 14th June, A.D. 1166).	Do	.. Viragal recording the death of a warrior of the village Hanche while fighting with robbers.
79	80	Eighteenth year of Rāya Murari Sōvidēva. Dundubhi sam. Āśvīja ba. 13 Sunday. Date irregular: 18th year of Sōvidēva is 1184 A.D. which corresponds to Krōdhi. Nearest Dundubhi is A.D. 1202.	Rāyamurari. (Sōvidēva) (?)..	Viragal recording the death of a warrior Sōvisetti while fighting for the defence of the cattle of the village Ennegéri.
33	13	No date	6. HOYSALAS. Vishnuvardhana ..	The name of Chalukya king (Tribhuvanamalla) with titles is mentioned as the overlord. After this come the name and titles of Hoysala Vishnuvardhanadēvaru. Death of Kētamalla and Mallisetti of Arasiyakere is next recorded.
28	9	Saka 1105 Śabbhakrit. Jyēṣṭha śu 3 Vaḍavāra with Vyatipāta and Uṭtarāyaṇa Sankramana: (Thursday 26th May, A.D. 1183).	Vīra Ballāla ..	The usual genealogy of Hoysala kings down to Vishnuvardhana is given in the inscription. A grant of land under Kaniganakere is recorded as having been made by Heggade Rēvanṇa Kētamalla of Rājyādhryaksha and the “Gojas” for the temple Gojēvara of Arasiyakere and Amitarāśipanḍita of Kājamukha sect is mentioned as the donee.
30	10	Saka 1110 Kīlaka Pushya ba. 30 Monday. (Tuesday 14th January, A.D. 1189 ? Date irregular.)	Ballāla II ..	After the usual genealogy of Hoysalas down to Ballāla II is recorded the consecration of God Viraballāṭēvara in the town Arasiyakere by the king Viraballāla and the grant of some land for services in the temple by the king to Kriyāsakti-pandita, Saiva priest.

35	15	Saka 1123 Raudri sam. Uttarāyaṇa Sankramana. Chitra śu 13 Vaḍḍa- vāra. (30th March of 1200 A.D.)	Do ..	Records the gift of some land as umbali to Kātigauḍa, son of Jēdara Dāsimayya for having built a tank and the grant by Kātigauḍa of some land for service in the temples of Gojjē- vara in Kōṭeyahālu, Mēlēśvara in Gijeyahālli, Gojjēśvara in Arasiyakere.
33	11	Saka 1143 Vikrama sam. Śrāv. ba. 1 Sunday. (Date irregular. Saturday July 18, A.D. 1220 ?)	(Ballāla II ?) ..	Records the grant of some land and sums of money by various individuals of Arasiyakere for god Vīraballālēśvara.
33	12	No date ..	Vira Ballāla. (Ballāla II ?) ..	Viragal set up by Malligaṇḍa in memory of the death of his brother Rāmaya in a cattle raid.
26	8	No date ..	Vīra Ballāla (Ballāla II ?) ..	Records some grant by Rajadhyakshada while Vīraballālēśvara was encamped at Huligere.
88	94	Krōḍhana sam. Chitra śu 10 Thursday. Saka 1149 Sarvajit Sam. Chaitra śu 3 Monday. (21st March, A.D. 1227 Sunday ?)	Vīra Ballāla (Ballāla II ?) ..	Records the sati performance of Biramagauḍi.
39	19	Pramādi samvatsara ..	Narasimha II ..	Records the construction of Sōmanāthālaya in Kēśavāpura by somebody and the construction of a tank Ekkalasamudra by Ekkalasetti, disciple of Trilochanadēva and the grant of some koḍagi to Ekkalasetti by the mahajanas of Elavare for the construction of a tank.
22	2	Hoyasaḷa Sōmēśvara ..	..	Records the consecration of some temple and grant of some land for the same.
69	70	No date ..	7. SEVNAS.	7. SEVNAS.
75	74	Dhātu Śamvatsara : 7th year of the reign. (1216 A.D.)	Singhaṇadēva (1210-1247 A.D.)	Sarvādhikāri Honnama, son of Ariya Malisetti is recorded to have made a gift of land in Honnavura for a Śiva temple.
76	75	Chitrabhānu sam. Bhādrapada. Monday: 11th year of the reign (August, 1282. A.D.)	Singhaṇadēva ..	Records a grant of land to a Śaiva priest, Hiriyūra-sthānādhīpati by Bommeya Nāyaka.
84	86	Virōḍhi sam. Kārtika śu. 3. (October 15, 1349 A.D. ?)	Rāmačandrarāya ..	Memorial stone set up to mark the death of Bankaṇa in a fight with Haḍevara, alīja of Parvata Vodeyar.
			8. VIJAYANAGAR.	Records the construction of Sāntinātha basti by two merchants of Banavase and grant of some land for the basti.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—contd.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
24	4	Saka 1291 Kilaka sam. Chai. šu. 1 (March 9, A.D. 1369 or March 20, A.D. 1368 ?)	Vira Bukkaṇṇa Vadeyar	8. VIAYANAGAR—contd. Records the construction of Mallikārjuna temple in Arasikere called Udbhava-Sarvajna-Viravijaya-Ballālapura by the mahā- janas of the village and the grant of some land for services in the temple including wages to the <i>kakukūṭīga</i> by the mahā- janas under the orders of mahāpradhāna Basaveya- danṇayaka and during the administration of Nayaka Ācharasa, son of Sāvupēya Viṭhangal.
59	56	Saka 1302 Raudri sām. Māgha ba. 1 Monday Rōhini. (Date irregular; Saka 1302 Raudri. Māgha ba. 1 is 11th January, 1381 A.D., a Friday with Pushya-nakshatra. The nearest tithi that has the week-day and nakshatra is Māgha šu 11, January 7, 1381).	Vira Bukkarāya Mahārāya.	Records the grant of some land in the village Maddūr otherwise called Upēndrapura ? and the toll collections of the village for services of feeding pilgrims, recitation of Vēdas and Purāṇas and Truppāvai (Tamil hymns), etc., in the temple of Dēśinātha by the mahājanas and gauḍu-prajectal of Maddūr. The date of the inscription is irregular and falls in the reign of Harihara II, successor of Bukka.
85	88	Saka 1321 Kshaya sam. Vais. šu 8 Monday. (Date irregular; Śaka 1:21 is Pramathin. Taking this year the date corresponds to Monday 14th April, 1399 A.D. The nearest year Kshaya is Śaka 1308.)	Harihararāya (Harihara II) . .	Sati stone recording the death of Vijayabbe, wife of Pōchidēva as a sati, in the village Tauṭi (Chauṭi) in Gauḍināq and Kuntaladēsa.
47	36	Virōḍhi sam. Kārtika šu 1 Monday. (A.D. 1409) Virōḍhi falls in the reign of Dēvarāya I but the week- day is irregular for that year.) No Date.	Vira Dēvarāya Vodeyar (Dēvarāya I ?)	Records the grant of tax on looms, etc., of the village (Ganga- vādi ?) for god Nanjarasa Vodeyar.
92	60	Vira Dēvarāya Vodeyar (Dēvarāya I ?)	Viragal recording the death of Kāmagauḍa.	
51	44	Saka 1419 Pingala sam. Srāv. šu 15 Saturday with Dhanishṭā (Saturday 12th August 1497 A.D.)	Kathāri Sāluva, son of Bukkāmbikā ..	Kathāri Sāluva, son of Bukkāmbikā is recorded to have performed Tulāpurnsha-dāna and to have given away the village Māda- nāyakanahālī to the Brahman Kāmyāchārya, a worshipper of goddess Ambikā.

56	49	Saka 1440 Tsvara sam. Kār. śu 12. | Krishnarāya (Saka 1439 is Tsvara. Kār. śu 12 of this year falls in October 1517 A.D.)	Krishnarāya	..| Records the gift of the village Kundalavādi by the king to a Brahman Rāmāmuja.
65	63	Saka 1454 Vijaya sam. Chaitra śu 15 Monday (Lunar eclipse) date irregular : Saka 1454 is Nandana. Chaitra śu 15 of this year is Thurs- day without lunar eclipse. Saka 1455 is Vijaya. Chaitra śu 15 of this corresponds to Wednesday 9th April, 1533 A.D. and there is no lunar eclipse on the day.	Achyutaraṇaya	..| Records the grant of right to collect certain dues in Banavase District for discharging the duties of priest and astrologer to Venkaṭādri daivajna, great-grandson of Venkaṭādri-yajama- na of Anegondi-sthala by the king for the prosperity of himself and his family (grant probably spurious).
63	64	Saka 1455 Jaya sam. Chai. śu 15 Monday (lunar eclipse); date irre- gular. Jaya is Saka 1456 or A.D. 1534.	Do	..| Records the grant by Chikkappaṇṇarāya of Guttala of the office of dēśpānde in Huru'ipāleya to Venkaṭādriyajamāna, same as that referred to in the above inscription. The grant ends with the name Khanḍerāya (grant probably spurious).
60	57	Svabhānu sam. Srā. śu 10	Tirumalarāya	..| Registers the gift of some land for food-offerings to god Sōmēśvara of Upēdrapura by the nād-gauḍis of the village.
97	108	Saka 1300 (A.D. 1378)	Haiveya-bhūpāla	..| Records some grant made by Honnapasetti, brother of Nam- bisetti. To this family belonged Rāmakka, wife of Rāmaṇa- hegade and mother of Yōjana-setti. Rāmaṇa-hegade was the son of Sōmaṇa-dāṇḍanāyaka, an officer (paṭṭavardhana- bāhattaramiyōgi) under Basavadēvarasa, ruler of Banavasi and Gokarna whose capital was Chandrapura (Chandragutti?). Basavadēvarasa's overlord was king Haivebhūpāla ruler of of Gersoppe kingdom. All the above rulers are stated to be Jains.
99	109	Saka 1314 Prajāpati sam. Kār. śu 5 Sunday. (20th October, 1392 A.D.)	Haive-nṛipa	..| Records the construction of a Jaina basti called Ananta- tīrthankarachaitiyālaya in Gersoppe by Yōjana-setti. His wife Rāmakka was the daughter of Māṇikasetti and Nāgave and died by sanyasana.
100	111	Saka 1323 Vikrama sam. Māgha śu 1 Saturday. (January 15, A.D. 1401 if Vikrama is taken as Saka 1322.)	Baichirāja	..| The inscription records the death of Mangarasa, chief of Nagira- pura, aliya of Haiverāja. Baichirāja seems to have been in some way connected with Haiverāja and Honnabhbūpa, rulers of Nagiri kingdom.

List of Inscriptions published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
99	110	Târana sam. Phâl, su 1 Sunday (A.D. 1404 is Târana. If this year is taken the date coincides with January 31, A.D. 1405 which is a Saturday and not Sunday.)	Haivannaṛasa	9. Gersoppe Chiefs— <i>concl.</i>
95	105	Saka 1343 Sârvari sam. Mâgha śu 5 Wednesday (January 8, 1421 A.D., if Sârvari, Saka 1342 is taken.)	Do	This is a memorial stone recording the death of Santaladêvi, daughter of Bommanasetti and Bommakkha, who was a daughter of Arasappodeyar. Sântaladevi's husband was Haivannaṛasa, son of Mangarâja who was the son of Kâmarâja and Mâlijyabbarsi, daughter of king Honna of Gersoppe.
102	112	Saka 1520 Hêvalambi sam. Mâgha ba 5 (Saka 1519 is Hêvalambi. Mâgha ba 5 of this year is equivalent to 16th February, 1598 A.D.)	Chennabhairâdêvi of Nagira kingdom.	Records a grant of land by Haivannaṛasa, his son Padmannarasa and daughter Jakkaladêvi for Pârsvanâtha temple in Dharmapura and in memory of Tangaladêvi, wife of Haivannaṛasa. The ancestry of Tangaladêvi and Haivannaṛasa is next given. Then come the names Mangabhûpa, Késava, Honnabarasi of Ānevali, her husband Haivanripa, his daughter Jakkabarasi (who is said to have built the Jaina temple referred to) and her husband Mangabhûpa and her children Haivanya and Mâbalâmbâ. Mâbalâmbâ's husband is stated to have been Késavarâya, son of Tangaledêvi, related to Mangabhûpa, who was the son-in-law of Haivebhûpa, a descendant of Honnaraśa, king of Nagira. Ambîrâya, husband of Mânikadêvi was descended from Késavarâya. His son, Sanga, a devotee of God Jinêndra of Kshêmapura (Gersoppe), his son Amba, the latter's son Sangama are next mentioned. Sangama's feudatory was Ajanripâla Ruling in Paśchimanâdu in Kuntaladesa. His son-in-law (?) was Tammarasa, ruler of Irundfûr. Tammarasa's elder sister's son was Kallarasa of Irundfûr. Kallarasa's sister was Tangaladêvi, wife of Haivannaṛasa and her son was Padmannarasa, the donor.

			gift of some vrittis of land for service in the temple. Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time.
70	Vijambi sam. Bhâdrapada śu 14 (No Saka year is given. Vijambi may be Saka 1520 as it belongs to the same reign as the above number. If so the date is equivalent to 4th September, 1598.)	No king	Records the grant of some land by Sénabóva Timmarasaiya for offering lights in the temple of Hanumantévara in Gôvar-dhanagiri.
95	107	No date. (May belong to the same date as No. 112; the names Ajana and Kallapa of this inscription seem to be the same as Ajjarasa and Kallarasa referred to in the inscription No. 112 which is found close to this inscription.)	..
67	Saka 1431 Vibhava sam. Kârt. ba 30 Sunday (Solar eclipse) (date irregular; Vibhava is Saka 1430. If Saka 1431 is taken, Kârtika ba 30 falls on Monday 12th November, 1509, A.D. a day of solar eclipse.)	Sadâkîvânâyaka	Registers the gift of some land and a house site in the village Nivâne to the village accountant Timmaya by the queen.
65	Saka 1596 Pramâdi sam. Nija Bhâdra, ba 5 (Pramâdi is Saka 1595. Taking this year the date is equivalent to September 20, A.D. 1673).	Chennammâji (Queen of Sômaśekhar, Nayaka).	Registers the gift of some land in the village Mâlave to Dhivara (fisherman) Malla by the king in recognition of his services in the palace.
58	Saka 1607 Raktâkshi sam. Nija Srâv. su 5 (Saka 1606 is Raktâkshi. Nija Srâv. su 5 of this year is equivalent to August 5, A.D. 1684). Vrishna sam. Phâl. śu 10 (The only Vrishna in this reign falls in Saka 1563 and Phâl. śu 10 of this year is equivalent to February 29, 1642 A.D.)	..	..
61	Do	..	..
63	Do	..	..
64	Do	..	..

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*concl.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
54 47	Saravajit sam. Śiāv śu 6 (July 23, A.D. 1707?)	Kāṇṭhīra-va-Narasūraja Odeyar (II).	11. MYSORE KING.	A <i>nirūpa</i> issued by the king to Chaluvaiya of Mahisūra-nagarada hobali-sme-vichāra to set apart the revenues of a village yielding 100 varahas annually for services in Lakshmikānta temple in Kalale village and to set up an inscription stone to mark the grant.
54 48	Sarvadhbāri sam. Kārt. śu 15 (Oct. 18, A.D. 1708?)	Do	..	A <i>nirūpa</i> issued by the king to Haridāsaiya, <i>mānehaqāra</i> to pay up all the revenues of the villages Uppimahalli and Sōre-kāyipura for services in the same temple (of Lakshmikānta)
53 46	Khara sam. Vaiś śu 11 (April 18, A.D. 1711?)	Do	..	A <i>nirūpa</i> issued by the king to Chaluvaiya (see No. 47) to celebrate annual car-festival of the above temple by getting a free supply of necessary articles from the villagers of the Hobali.
53 45	Saka 1683 Vishu sam. Kārt. ba 10 (Nov. 21, A.D. 1761.)	Krishnārāja Vodeyar (II) ..	..	Records the purchase grant of the village Chilukavādi in Satyāgālasthala on the receipt of the price from the sethis to Venkataṛāmaiya by the king.
76 37	.....	12. MISCELLANEOUS CHIEFS.	Mārārakka-arasar (king of Banavase).	Vīragal recording death of a hero in the village Bandane.
48	Saka 142. Raudri sam. Push ba 10 Tuesday (5th January, A.D. 1501).	Vīra Channa Nanjarāya Odeyar.	Records the building of a new village Rāutapura and the grant of the right to collect certain taxes to the headman of the village with the consent of the <i>prabhus</i> and <i>praje</i> of Kudihēru village. The grant is recorded to have been made by Sōmarasa mantriśvara under the nirūpa of mahāpradhāni <i>Siddhayayarāvanta</i> , a minister of mahāmāṇḍaleśvara Vīra Channa Nanjarāya Odeyar.	
90 86	Saka 1628 Parthiva sam. Jyesh. śu. Tāraṇa sam. Pushya ba 9. (Parthiva is Saka 1627 or A.D. 1705) Tāraṇa is Saka 1628 or A.D. 1706.	Desāyi Guttalada Hanumantagauḍa.	Records some remission of tax for the maintenance of horses granted to Mari Basapagauḍa of Kopa in Huruṇipatṭana-sime.	

85	87	Saka 1626 Târaṇā sam. Chaitra ba.5' Saka 1638 Durmukhi sam. Āsv. śu 1 Virôdhikrit sam. Vaiś ba 1	September 5, 1716 A.D.	Do ..	Records similar remission granted to Vîrapagauḍa of Hiriyachautī.
86	89	Saka 1646 Krôdhi sam. Śrâ. ba 5 Monday. (Wednesday? 29th A.D. 1724.) Bahudhânya sam. Śrâ śu 15	..	Dêśâyi Guttala Lachapagauda.	Registers gift of some land in the village Chikkachautī as <i>salligemânya</i> to Gauḍa Basappa.
83	85	Saka 1646 Krôdhi sam. Śrâ. ba 5 Monday. (Wednesday? 29th A.D. 1724.) Bahudhânya sam. Śrâ śu 15	..	Guttala Mâṇika Kâṭagauḍa's Lingapagauḍa.	Records the gift of some land to Kanchapa a servant.
57	50	Bahudhânya sam. Śrâ śu 15	..	Bayichanâyaka ..	Records the gift of some land for the service of god Virabhadra.
13. MISCELLANEOUS—DATED.					
50	43	Saka varsha 904 Chitra (bhânu) sam. Śrâ. śu 10 Monday.	....	Mahâmaṇḍalâśvara	Records the construction of a temple and the grant of some land in Oragâl village by some Brahmans of Malur and Mallayya.
92	104	Saka 1374 Āṅgrasa sam. Mârga. 30 Sunday (Sunday 10 December, 1452 A.D.)	....	.....nâyakarni.	Records the grant of some land in the village Nellikoppa for nandâdipa in some temple by the gauḍas of Chandragutti.
49	39	Saka 1440 Bahudhânya sam. Pushya śu 10.	Varadarasa : Narasayya ..	Mahâmaṇḍalâśvara	Records the grant of right to collect tolls and other taxes.
50	42	Saka 1462 Vikâri sam. Phâl. śu. 5.	Basavalingappa, gauḍa of Nandinâthapura,	.....	Records the grant of some land to somebody.
81	82	Saka 1690 Sarvadhâri sam. Mâgha śu 7 (13th February, A.D. 1769.)	.....	.....	Gift of some land for nandâdipa at the gadige of Koṭtûra Basavêvara.
68	67	Saka 1730 Vibhava sam. Āśv. śu 13 Sunday (2nd October, A.D. 1808.)	Registers the sale of a slave-girl of Holeya caste.	
<i>The rest are private grants without dates.</i>					

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APPENDIX D.
INSCRIPTIONS IN KANNADA CHARACTERS

ಚಿತ್ರದುಗ್ರಹ ದಿಸ್ತಿಕ್ಕನ ಶಾಸನಗಳು

ಧಾರಣಾರೇ ತಾಲ್ಮೂಲಿಕೆ

1

ಧಾರಣಾರೇ ತಾಲ್ಮೂಲಿಕು ಕಸಬಾಹೋಬಳಿ ಬೇತೂರು ಗ್ರಾಮದ ಕಲ್ಲೀಕೃತ ದೇವಸ್ಥಾನದಲ್ಲಿ
ನಷ್ಟಿರುವ ವೀರಗಳು.

- ¹ ಸ್ತುತಿಶ್ರೀ..... ಶ್ರೀಮುಖ ಸಂಪತ್ತರದ ಮಾರ್ಗಶಿರ
- ² ಸುದ..... ಶುಕ್ರವಾರದಂದು ಕುಂಡಗೋಡೆ
- ³ ಕಲಗಡು..... ನಡಿಗರ
- ⁴ ನಾರಯನಾಯ..... ಮಾಡಿದಂ

2

ಹದಡಿಹೋಬಳಿ ಲೋಕೀಕೆರೆ ಗ್ರಾಮದ ವಡ್ಡೀ ಜಗಸ್ತಾಫ ಕಟ್ಟಿಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'X2'

- | | |
|---|----------------|
| 1 ..... | ..... |
| 2 ..... | ..... |
| 3 | ಪ್ರಮಾದಿ..... |
| 4 ಸಂಪತ್ತರ..... | |
| 5 | |
| 6 ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀಮಹಿಯ್ಯಾಜ ಸೋಮೇಶ್ವರ | |
| 7 | ಕಂಕಪ್ರಜೀಯ |
| 8 | ಮತ್ತರಾ..... |
| 9 | ಪ್ರತಿಷ್ಠಿ..... |
| 10 | |
| 11 ನಾಸಿರ ಕವಿಯ..... | |
| 12 ಸ್ತುದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂದರಾಂ \| ಷಷ್ಠಿಘರ್ಣಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ | |
| 13 ಜಾಯತೇಕ್ರಮಿಃ \| ನಾಮಾನೈಷ್ಯೇಯಾಂ ಧರ್ಮಸೇತುನುಫಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀ | |
| 14 ಯೋಧವಧಿಃ \| ಸರಾಂತೇತಾಭಾವಿನಃ ವಾಧಿವೇಂದ್ರಾನ್ಷಿಯೋ ಭೂಯೋ ಯಾಕತೇ ರಾಮಭದ್ರಃ | |

3

ಅದೇಗ್ರಾಮಕ್ಕೆನೇರಿದ ಕೋಡಿ ಕಲ್ಲೀಕೃತ ದೇವಸ್ಥಾನದಲ್ಲಿ ನವರಂಗದ ಅಗ್ನೀಯ ಕಂಬದಲ್ಲಿ.

- | | | |
|---------------------------------------|--------------------|-----------------|
| ¹ ಯೋ ದೇವಸ್ಥಾನ ಶಿಲಾಂಕಣಿ ಇಡಂ | ⁴ | ತಿಮ್ಮಿಪನಕಳಿ ರಂಗ |
| ² ತದನು 10 | ⁵ | ಕೆಂನ ಬನವ |
| ³ ಯೋಕೃತ ಸಂ ಕಾತಿಕ ಶುದ್ಧ | ⁶ | ಸುರು ಮಾಡಿದ ಸೆವೆ |
-

ಹಾನನ ದಿಸ್ತಿಕ್ಕನ ಶಾಸನಗಳು

ಅರಸೀಕರ ತಾಲ್ಲೂಕು

4

ಅರಸೀಕರ ತಾ॥ ಕನಬಾ ಹೋಬಳಿ ಮತ್ತೆಮಾಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಷ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" x 2'—3"

- ¹ ಶ್ರೀಮಹಾದೇವ ಶರಜು ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಹಂಡ್ರುಕಾಮರ ಹಾರವೇ ತೈ
- ² ಯೋಕ್ತ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಧವೇ ಸ್ತುತಿ ಶ್ರೀ ಜಯಾಧ್ಯಾದಯ ಶಾಲವಾಹನ ಶಕ ಪರುಷ
- ³ ಗಂಡಾನೆಯ ಕೀಲಕ ಸಂವ್ಯಾರದ ಹುತ್ತ, ಸು ಗ ··· ದಂದು ಶ್ರೀಮನ್ಯಹಾ ವಂಡಿಶ್ವರ
- ⁴ ಅರಿರಾಯುವಧಾದ ಭಾಜಿಗೆತಪ್ಪವ ರಾಯರಗೆ ಶ್ರೀ ಏರಬುಕ್ಕಂಜವೋಯರು ಶ್ರಿರಾ
- ⁵ ಜ್ಯಂಗಿಯಲಿ ಶ್ರೀಮನ್ಯಹಾಪ್ರಥಾನಂ ಬರವೆಯ ದಂಜಾಯ್ಯಾರ ನರಿಹದಿಂ ಸಾಖಿಯೆ
- ⁶ ಏರಂಗರ ಮಗ ನಾಯಕ ಅಕ್ಷರ ಅಧಿಕಾರದಲು ಮಾಡಿದಧರ್ಮ ಸ್ತುತಿಸಮಸ್ತ ಪ್ರಸ್ತಿಸಿ
- ⁷ ತ ಶ್ರೀಮತು ಸರ್ವಸಮಸ್ಯಾದ ಪರಿಯಾಪ್ತದ ಮಹಾಗ್ರಹಾರಂ ಸಂಘಾವ ಸರ್ವಜ್ಞ ಏರ ವಿಜಯ ಬರ್ಜಾ
- ⁸ ಈ ಪ್ರರಾಧ ಅರಸಿಯಕೆಯ ಶ್ರೀಮದಸೇತು ಮಹಾಜನಗಳು ನಾಯಕೊಕ್ಕಲು ಮಾ
- ⁹ ದಿದ ಧರ್ಮವೇರಿಹು ಮಲ್ಲಕಾಜುರು ದೇವಾಗೆ ಹೊಸ್ತಾಗಿ ದೇವಾಲ್ಪದ ಮಾಡಿದ ಸಂಮಂಧ ಅದೇ
- ¹⁰ ವರ ಅಮೃತಪರಿಗೆ ಆಗುಳಿಯ ಬರುಲಲು ಅದೇವರ ಗದೆಕಂಬ ೫೦ ಆ ದೇವರ ಕೈವಳರ
- ¹¹ ಈ ಯೋತ್ತಿನಲ ಕ್ಷೇತ್ರ ಗ ಸಂಜೆ ಮತದ ಹಂಡಿಕ್ಕೆ ಗ ಅನ್ತ ಆ ದೇವರ ಅಮೃತ ಪ
- ¹² ದಿಗೆ ಮಾನ್ಯವಾಗಿ ಸಡಸಿ ಬಹುಶಿಶ್ವರ ಶ್ರೀಕಾರಿಯ
- ¹³ ದೇವಾಲ್ಪದ ಮಾಡುವ ಕಲುಕುಣಗಿಗೆ ······
..... ಮಾಡುವುದಕೆ ······ ಸಹಾಯವಾಗಿ
- ¹⁴ ಗಿ ······ ಸಂಮಂಧ ಆ ಮಲ್ಲಕಾಜುರು ದೇವರ ಶ್ರೀ ಕಾರಿಯ
- ¹⁵ ಜಯನು ಆ ಹಂಡಾರ್ಕ ಮಾಡುವಂತಾಗಿ ಆ ಶ್ರೀಮದಸೇತು ಮಹಾಜನಗಳು ಮಾಡಿದ
- ¹⁶ ಧಮ್ಮ ಆ ದೇವರಿಗೆ ಹೊಯೋಂಬ ಸೇರೀಮೇಶ್ವರ ರೋತಿನಲ ಏರ ಮಾಡಿಕೊಂಡಿದೆ ಹೊಯೋಂಬ ಆ ಏರ ಅಯ
- ¹⁷ ಹಂದೆ ವ್ರೋಂದು ······ ಹೊಯೋಂಬ ಆ ದೇವರಿಗೆ ಸಲುವುದು ······ ಧರ್ಮವನ
- ¹⁸ ರುದಪರು ಕಾಶಿಯಲ ······ ಕೆಂದ ಪಾಪದಲು ಹೊಡರು ಮಂಗಳ ಮಹಾಶ್ರೀ
- ¹⁹ ಚೌಕ್ಕನದ ಸೇನಾಧೀಕ ಜಂನಯ್ಯನ ನರಸಿಂಹದೇವನ ಬರಕ

5

ಅದೇ ಮತ್ತೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಕಂಬದ ಬುಡದಲ್ಲಿ.

- | | |
|---|--|
| <ol style="list-style-type: none"> ¹ ಪಯಂಗಳ ಸಂ ² ಆಸಾಡ ····· ³ ಶ್ರೀರಾಮಯ | <ol style="list-style-type: none"> ⁴ ಗಳು ······ ಬಿಷ್ಟ ⁵ ಸಂದಾ ······ ⁶ ಧರ್ಮ |
|---|--|

6

ಅದೇ ಮತ್ತೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಮಟ್ಟಗುಂಡಿನಲ್ಲಿ.

- | | |
|--|---|
| <ol style="list-style-type: none"> ¹ ಬರ ಸಂವ್ಯಾರದಲು ² ಮಲ್ಲಯದೇವರ್ಮು ³ ಶ್ರೀ ಮಲ್ಲಕಾಜುರು ದೇ | <ol style="list-style-type: none"> ⁴ ವರ ಸೇವೆಗೆ ಯೀತ್ತಿಸಿದ ⁵ ಕಲ್ಲುಕೆಲಸದ ವಂಬ ⁶ ಪ |
|--|---|

7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮ ಬಿಷ್ಟದೆಬುಡದಲ್ಲಿ ಕಾತವಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ
ಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವುದು.

ಪ್ರಮಾಣ 3'—6" x 2'—0"

- | | |
|--|--|
| <ol style="list-style-type: none"> ¹ ಸ್ತುತಿ ಶ್ರೀಮತು ವಿಕೃತ ಸಂವ್ಯಾ ² ರದ ಶು ನು ಇ ಶು ಶ್ರೀಮತು ³ ಮಹಾಪ್ರಥಾನಂ ಬಸವದಂಣಾ ⁴ ಯಕರ ನರಿಹದಿಂ ತವ | <ol style="list-style-type: none"> ⁵ ಯುನುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಹಾ ⁶ ಜನಂಗಳಂ ಸಮಸ್ತ ನಬರಂಗ ⁷ ಈ ಶ್ರೀ ಮಲ್ಲಕಾಜುರು ದೇವರಿಗೆ ⁸ ಬಿಷ್ಟ ಗದ್ದೆ ಸಲಗೆ ಆ ಅಯ್ಯ |
|--|--|

8

ಅದೇ ಅರಸಿಕರೆ ತಾ॥ ಕನಬಾ ಹೋ॥ ಮಳಮಲ್ಲೇಶ್ವರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹೊಲದ ಬದುವಿನಲ್ಲಿ
ದಿದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-6"×3'-6"

36 ಹೊಯ್ದಾ ದೊಡ್ಡ
 37 ಅವರೋಡ್ ಮಧ್ಯಮನಾಗಿ
 38 ರೋಕೋತ್ತಮಂ ತಾನೆನಲು
 39
 40 ವೀರಬಲ್ಲಾಳ ದೇವರಸರು
 41 ಹುಲಗೆಯೆಯ ನೆರೆವೇಡಿನೋಡು
 42
 43
 44 ರೋಕದೋಡು ॥ ಸ್ವಾಸ್ತಿ ಸಮಸ್ತ ಗು
 45 ಪ್ರದೇ ಮಹ್ಯೆಗಂಡರುಂ
 46 ರಾಜಾಧ್ಯಕ್ಷದ
 47 ರಿಗೆ ವಾಡ್ವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ
 48
 49 ಧಾರಾಪುಣ್ಯಕಂ ಮಾಡಿಕೊಟ್ಟರು
 50 ಇಂತ್ರಿಧಮ್ಯ ಫಂ ಪ್ರತಿಭಾಧಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಕೇತ್ತದೋಡು
 51 ಧರ್ಮಫಂ ಕೆಡಿಸಿದವರು ಕವಿಯ ಕೆಂದ
 52 ಸುದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೀ ಹರೀತ ವಸುಂಥರಾಂ ಶಿಖಿಪರ್ಫ ಸಹಸ್ರಾಣಿ ವಿಭಾಯಾಂ ಚಾಯುತೇಕ್ರಮಿ॥

6

ಅರಸೀಕರೆ ತಾ॥ ಅರಸೀಕರೆ ಹೂನಿನ ಬಳಿ ದೊಡ್ಡಕೆರಿಯ ಸಮಾಪದಲ್ಲ ಹೊನದಾಗಿ ದೊರೆತ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಸಹಿರುವ ಕಲ್ಲು.

ಪ.ಮಾಣ 7'-6"×3'-0"

- २२ ನಷಂ ಪರಮಂಡಿಸುತ್ತಿಕಾರ
 २३ ಸರಣಾಗತವಚ್ಚಪಂಜರ ವಾಸಂತಿಕಾದೇವೀ ಲಬ್ಧಪರಪ್ರಸಾದ ಮೃಗಮುದಾಮೋ
 २४ ದ ನಾಮಾದಿ ಪ್ರಸ್ತುತಕತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಿರೈಶ್ವರಂ ತರಕಾದುಕೊಂಗುನಂಗೆಂಗಂಗವಾದಿ ನೋರಂಬ
 ವಾದಿ ಹಲ
 २५ ಸಿಗೆ ಹಾನುಂಗಲ್ಲಾಷ್ಟಂಗಿಗೆಂಡ ಧುಷಬಿಂ ಏರಗಂಗ ನಸಹಾಯನೂರ ಸನವಾರಸಿದ್ದಿ ಗಿರಿಂಗ್ರಂಗುಲ್ಲಾಷ
 ಪರಕರಾಮ
 २६ ನಿಷ್ಟಂಕಪ್ರತಾಪ ಹೆಯ್ಯಿ ಶಿರಿಂಬಿಲಾಳಿದೇವರು ದುಷ್ಪಿಸ್ತಿಹ ಶಿಪ್ಪಪ್ರತಿಹಾಳನಂಗೆಯ್ಯು ರಕ್ಷಿಸುತ್ತಂ ದೋರ
 ಸಮುದ್ರ
 २७ ದ ಸರೇಎಡಿನೋರು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತು ಏರೆ ತದೀಯ ಪಾದಪದ್ಮೈಪ ಜೀವಿಗಳ
 ಪ್ರರಾಜಾಧ್ಯ
 २८ ಕರಣಂಗೆಂಕೆತ್ತಿರ್ಯಂತಂದೊಡೆ | ಹರಿಹರದೇವನಗ್ರಸುತ್ತರೇಷಣನಾತನ ಗುಣಸಿಧಿಮಾಧವಸದುಗುಣ
 ನಾರಣದೇ
 २९ ಸಜಿದಾನ ತಾನೇಸಿಪರೆಸೆವ ದೇವನೇಸಿಪ್ಪರೇಶಿದರು ಪರಗುಣ ಮುಖ್ಯರುಣಿತ ಗೋತ್ತಪವಿತ್ತರೀ ಧರಿತ್ತ
 ३० ಯೋರು || ಬಲದಪರ ವಸಿತೆಯಾರ ನಲ್ಲಂ ಸತುಕೆತ್ತಿರ್ ಅತಗೆ ಮುದಂದಿದೀಯಲುಬ್ಲಂ ಜಾತನೆಸುಲಂತಂ
 ಕೇತಮ್ಮಲ
 ३१ ಮೂರೆ || ವಳಿಯಕತ್ತಲೆಮಾಂಬನ ದಳದಳಿತ ಸಂಜಮಲ್ಲಿಗಳ ಪ್ರಿವೆಂಬಿನ ದೇಖಿಂಗಳಿಂದನೇ
 ಕಷ್ಟಾಯ
 ३२ ಕ್ರಿಲಂಕುಮಾನಿಷಿದರಸಿಯ ಕೆಂಪೋರು || ಸ್ವಾಸ್ತಿಸಮಸ್ತಗುಣಸಂಪನ್ಮೂರುಂ ಆಶ್ರಿತಜನ ಕಲ್ಪವ್ಯಾಕ್ರಿಯಂ ಸರಣಾ
 ३३ ಗತವಚ್ಚಪಂಜರರು ಸುಧಿದಂತ ಗಂಡರುಂ ಸರಕಣಸಿಪ್ಪಿಂದು ಸಿವಿಷ್ಯುರ್ವಿಸಿಮ್ಮುರ್ವಿರುಂ ಶ್ರೀಗೋಡೇನ್ನ
 ३४ ರದೇವರ ಪಾದಾರಾಧಿಕರು ಮಹ್ಯಗೌಜರಮಹೋಂನಂತಿಯೆಂತಂದೊಡೆ
 ३५
 ३६ ಸ್ವಾಸ್ತಿ ಶ್ರೀಮತು
 ३७ ಹೆಯ್ಯಿ ಶಿರಿಂಬಿಲಾಳಿನ ದೇಸದಿಂ ರಾಜಾಧ್ಯಾಷ್ಟಿದ ಹೆಗ್ಗಿ ದೇರೇವಣ್ಣ ಕೇತಮ್ಮಲಂಗಳು ಪರಸಿಯಿಕಿಂ
 ३८ ಯ ಮಾಹಾಜರಂಗಳು ಸಮಸ್ತಪ್ರಜ ಗಾಬಂಡುಗಳು ಯ ಸುಖಂಗಳು
 ३९ ಬಹಿಗಾವಂಡನೆಂಜಿಗಾದ ಸಮಸ್ತಗೋಳಿಜರು ವಿದ್ಯುರ್ವಿಸರಕವರ್ಣ ಗಂಂಜ ಶೋಧಕ್ಕು ಸಂಪನ್ಕರದ ಜ್ಯೇಷ್ಠಸು
 ४० ಧ್ಯಾ ವದ್ದುವಾರ ಉತ್ತರಾಂಗಾಳ ಸಂಕ್ರಮಾಳ ವ್ಯಾತಿಭಾತಂದಂದು ಆಗೋಡೇನ್ನರದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋಗೇ
 ४१ ಗಕ್ಕಂದು ನಂದಾದಿವಿಗೆ ಬಂಡಸ್ತು ಓತ ಜೇಣಿಂದ್ರಿಯಾದ್ವಾರ ದೇವರ ಅಹಾರಾದಾನಕ್ಕಾವಾಗಿ ರಾಕುಳಾ
 ४२ ಗಮನಮಯಿ ಸಮುದ್ರರಣರುಂ ಕಾಳಾಮುಖ ಪ್ರತಿಬಧರುಮಹ್ಯ ಅಪೋರಿಷ್ಟಿ ಪಂಡಿತಸಿನ್ನ ಧಮ್ಮರಾಸಿ
 ಪಂಡಿತರಮಗ
 ४३ ಅಮೃತರಾಖಂಡಿತರ ಕಾಲಂಕರ್ತ್ತಿ ಧಾರಾಪುಷ್ಟಿಕಂಪಾಡಿ ಬಿಂದುಪತ್ತಿ ಕಣಿಗಾವಿಜೆಯಿಕರ್ಗಳಿಗೆ ಗಡ್ಡಸಲಗೇ ಇ...
 ४४ ದಿಯಾದೆದಲೆ ಕಂ ೧೦೦ ಪಡುವಲು ಅಲದದೆದರೆ ಕ ೧೦೦ ದೇವರಿಗೆ ನಡೆವಂತಾಗಿ ಮಾಡಿದಭಮ್ಮುರ್ವಿ
 ४५ ಸ್ವಾದತ್ವಾಂ ಪರದತ್ವಾಂ ವಾಯೋಹರೇತವಸಂಧರಾಂ ಘಷ್ಟಿವರ್ಣಸಕನ್ನಾಗಳಿಗೆ ವಿಷಾಯಾಂ ಜಾಯಕೇ ಕ್ರಮಿಂ

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ಅರಸೀಕರೆ ಕಸೆಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳಿದೇವಾಲಯದ ಬಳಿ ಹೊಸದಾಗಿ ಭೂಮಿಯಲ್ಲಿ ನಿಕ್ಟಿದ ಶಾಸನ.

ಪ್ರಮಾಣ 6'—6"×2'—9"

- १ ನಮಸ್ತಂಗೋರತ್ವಂಬಿ ಚಂದ್ರಚಾಮರಕಾರವೇ | ಶ್ರೀ ಶ್ರೀಕೃಂತಾರ್ಥಿನಾರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯತಂಭವೇ |
 २ ಸ್ವಾಸ್ತಿಶ್ರೀಸ್ತದ್ಯೋಧ್ಯಾಷ್ಟಿರಿತಮುದಿತ ಸತ್ಯಸ್ತಾರದ್ವಿತ್ಯಾತ್ರಾತ್ರೀ ವಿಷಾಯಾದೀದಾತ್ರೇಜಂ ಜನಕ್ಕೆ
 ३ ದಯವಿಕಾಸೇಂದರ್ಯಾಂ ಏರವಿದ್ವಿತ್ತಾ ನಿಸ್ತಾರಾನಿಸಿದಾನಾದ್ವಿರ್ವಿತ ತಮಮುಖಂ ವಿಶ್ವವೇದಾಂಗರೇಂಡ ಪ್ರಸ್ತು
 ತ್ವಂತಾನೆ
 ४ ನರಾಧಾನುವಿ ಪೋರೇಸೆಗುಂ ಪ್ರಿಯ್ಯಾರ್ಥಿಂಬಿ ಶ್ರೀತವಂತ | ಸದೆದಾಬ್ರೇಯಿ ಶವಂತದೊಂಸಿಕಿಕಾ ಸ್ವೀ
 ५ ಮೃತ್ಯುಮಾಂ ದೇವಧಿಜದದಾನೆಂಂನಿಯಾಂ ಪ್ರಭಾಕರನಕೇಳೊರಾಸಿಯಾಂ ರಮ್ಮುಪ್ರಿವ್ಯಾದಿಶಾಧಿಕರ್ಗಳೇಂ
 ६ ದ್ರಿಮೆಂದುಮಾಡಿದುಂ ತಂನಿಂದು ಜೀವಿತಾಧಿಕರಿಂದು ಪ್ರಿಯಾಂದೊಂದೊರಾಂತಿವಿನಯಾದಿತಾ ವ್ಯಾಪಾರಕಂ ಆತನ
 ७ ತನಯಾಂ || ಎಜಾಗಿರಿಸಿಪ್ಪಾಗ್ರಿ ಸಿದ್ಧಿಪ್ರಾರ್ಥಿಗಳಿನಿಸಿನಮರ ರಮಾಜಾಯಿರ ನದೇಸೆಜೆಯಂಗಸ್ತಾಪತಿ
 ८ ಗುಣಗಳಿಂದೆಯಿನೊ ಮಾಡಿದಗ್ರಿ ಮಾಧ್ಯರಿಳ್ಳೆಜಗದೊರ್ || ಲಲತಾಂಗಿ ಶೀಲಪತಿ ಯುಂತಿರೆಗಂ ಗುಣಯಿಜಗ್ನಿಪ
 ९ ಅಗೆ ಜಾಯಿಸಿದರ್ವಿಲದ ಕಲತನದ ಹೆಂಬಿನನೆರೆಯಿನೆ ಬರಾಳು ಈವಿಷ್ಟುಪ್ರದಯಾದಿತ್ಯರು || ಅವರೊಂಗೆ
 ವಿಷ್ಟುಸ್ತಾಪನ
 १० ವಿಕ್ರಮಮನ್ತನೆ || ಮುನಿಸಿಂದರುಂತ ಕಡೆಗಳ್ಳಿನಿಸೆಂದರೆ ವಿರೇಂದಿನ್ನಪನಪ್ಪಾಂಗಂ ವಿಷ್ಟುಸ್ತಾಪಾಂಗ
 ११ ಪ್ರಿಪ್ರಿ ನೋಡನುಪಮವನಿಸಿದಿಲಿವಿಲಿ ಜಗದೊಂ | ಬಂಧರೇಂಕಾಶ್ಚಯನೆಂಬ ತಾಷ್ಟ್ರಿರಥನೆಂಬ
 १२ ಬ್ರಾಹ್ಮತಾಷ್ಟಂ ದರೆಂಬ ದರಾಧಾರಕನೆಂಬ ಫೇಲೆಗರುತನೆಂಬಿಂದು ಬರಾಣಿತನೆಂಬ ಧರಿತ್ತೀವರನೆಂಬರೇಂಕನು
 १३ ತನೆಂಬೀ ಪೆಮ್ಮುರ್ವಿಯಾಂ ನೋಡೆ ವಿಷ್ಟುಧರೇತಂ ಸರೆವಿಷ್ಟುಪ್ರೋರ್ ಸೆಗಳುಪಂಪಕ್ಕೆ ಮನೆಂವಲ್ಲಂತಂ ಆವಿಷ್ಟುಧೂಪ
 १४ ನೋರ್ ಮಾಡೇವಿತ್ತೆಂದೆತ್ತು ಹೆತ್ತಾತ್ತಮ ಲಕ್ಷ್ಯದೇವಿ ನರಸಿಂಹದೇವೀವ್ಯಾಪರನ ನನೊನ ಪುಣಿವತಿ ವಸುಮ

- १५ अयोद्धा ॥ कदनमेहानुरागिर्गच्छ द्युत्युद्युमनेत्तुक्षयुत्तद्बिद्युवनेव वैयुक्त्युर्वैष्णवं वैयुक्त्युर्वैष्णवं
 १६ वैयुक्त्युर्वैष्णवं नरकृक्षकंगेशापद्येश्वरं जयांगनेगे कारम् नेत्तुर्वैष्णवं वैयुक्त्युर्वैष्णवं
 १७ न देखांपीडिष्टुर्वैष्णवं नरकृक्षकंगेश्वरं नरसंक्षेपेवनं कदनमेहानुरागिर्गच्छ द्युत्युद्युमनेत्तु
 १८ द्युत्युद्युमनेत्तुर्वैष्णवं वालद चेन्द्रेश्वरं उपुवालदद्युमनेव नारसंक्षेपेवनं एजं ॥ अनारसं
 १९ हे न वंगं वासिन वादेव नाथ्युत्तेश्वरेगं लक्ष्मीनार्थ्युत्तेश्वरागि बरालूर्वैष्णवं वालदप्तुष्टुदं दरादरध्यु
 २० युवं ॥ अनुपम रजनिरात्रक नमेव नत्तुव्युत्तेत्तं विकारक्षुक्षुमनेत्तं नेत्तुर्वैष्णवं द्युत्युद्युमनेत्तं
 २१ शैल कात्तुर्वैष्णवं नेत्तं ॥ वनत्तेजं नरयादेवं बुधजनकृतं नाभुवापुकुमित् ॥ युं
 २२ ते रास्तु युद्युमं तुं रात्रियोर्गच्छ नल्लु ॥ युवाक्षुर्वैष्णवं चेन्द्रेश्वरं वैयुक्त्युर्वैष्णवं
 २३ देव दिवनाथं गेश्वर्युद्युमनेत्तु नुहिवं बरालूर्वैष्णवं चेन्द्रेश्वरं ॥ वुवासं बरालूर्वैष्णवं चेन्द्रेश्वरं किंदियुस्तं
 २४ युं केश्वरनायुवापुर्वाकाम्यं नाथ्युत्तिं दंजिहेवन्देवात्तिं विक्षुर्वैष्णवं एत्तिमुनेल्लु द्विवांगुनिकातांतं
 २५ चेन्द्रेश्वर्युद्युमनेत्तं केवनवायेवान्नेगच्छ नेत्तं विक्षुर्वैष्णवं एत्तिमुनेल्लु द्विवांगुनिकातांतं
 २६ कुवंद्युमं ॥ वेश्वानाथं वाष चेन्द्रेश्वर्युद्युमनेत्तं रावसंपत्तिक्षेत्रं गद्युत्तेश्वर्युद्युमादंबर
 २७ के देवेवहेत्तं निकात्तु विक्षेप्तुर्वैष्णवं द्विर्वादात्तु चतुर्कुवमु नंदित्तानायुर्वादानकृत्तुमुत्तं तेलेक
 २८ ज्ञुर्वैष्णवं तानेस्तु वसुधेयेवेदं विक्षेप्तुर्वैष्णवं ॥ आ बरालूर्वैष्णवं मुक्तिवर्त नत्तियु वेम्मुर्वैष्णवं नेत्तं
 २९ ललनाविवुर्वैष्णवं तेलेत्तलं प्रलप्तुकालक्षुभ्युत्तिं द्युमं तेलेवायुत्तुमु रावेम्मु विम्मेयुं बरालूर्वैष्णवं
 ३० इ विक्षुं द्युर्वैष्णवं लक्ष्मीवायुं बुधग्न निक्षेप्तुर्वैष्णवं ललनारत्तुमुनुद्युक्तिर्वैष्णवं
 ३१ तेयुं वेक्षुत्तमु वायुर्वैष्णवं ॥ कुमुददेवनयुने केलेपुर्वैष्णवं कुमुदानवेयेवासि नेत्तमुद्युवादेव
 ३२ गे विक्षुमुनेमुवं च बरालूर्वैष्णवं कल्प्तुर्वैष्णवं नेत्तमुवं तेलेवेद्वर्त ॥ बरालूर्वैष्णवं बरालूर्वैष्णवं
 ३३ निवासमुं केश्वरं श्रीवल्लभनेत्तुसिदं नर्वैष्णवं नेत्तमुवं तेलेभिरसियुक्षेयेऽ ॥ नुस्तु नमुदिगत्तं
 ३४ वुकाश्वैष्णवं वुकामुद्येत्तुर्वैष्णवं ॥ द्वारावप्तिर्वैष्णवं वर्तत्तुर्वैष्णवं ॥ दायाद दावा
 ३५ नेत्तं । वांद्युक्षुकमुद्येवेदं गंदेवेद्वर्त । वुंदेवेदं चेन्द्रेश्वर्युद्युमनेत्तं
 ३६ नंगामुभिमु । कलकालकामु । नक्षेवेदिभ्युद्युमनेत्तं नमुक्षुर्वैष्णवं वास्तुकादेव
 ३७ लभ्युवरप्रस्तुत्ताद । युद्येवेदिभ्युद्युमनेत्तं नमुक्षुर्वैष्णवं वेदिभ्युद्युमनेत्तं । कदनप्रस्तुत्तं
 ३८ वर्तेवेदं नामादिभृत्तिसक्तिं श्रीमत्तुभुवनम्भु तेलेकादु केलेवासंगल गंदेवादिनेलेव
 ३९ वादि बुवनेवानुगत ॥ गीलंद भुभिभ्युद्युमनेत्तं नेत्तमुवं तेलेवारस्तुर्वैष्णवं
 ४० रामुनिकृत्तं वैष्णवं केलेयुर्वैष्णवं बरालूर्वैष्णवं नक्षेवेद्वर्त । वुंदेवेदं चेन्द्रेश्वर्युद्युमनेत्तं
 ४१ रक्षेमुत्तुर्वैष्णवं देवेश्वरमुद्युद्युमनेत्तं नेत्तमुवं ॥ नुवनंकाम्युद्युमनेत्तं वास्तुकादेव
 ४२ वुद्युवेदिभ्युद्युमनेत्तं नेत्तमुवं ॥ एवेदिभ्युद्युमनेत्तं नेत्तमुवं वेदिभ्युद्युमनेत्तं । कदनप्रस्तुत्तं
 ४३ यु वेम्मुर्वैष्णवं वेद्युद्युमनेत्तं नेत्तमुवं वेदिभ्युद्युमनेत्तं नेत्तमुवं वेदिभ्युद्युमनेत्तं ।
 ४४ रप्रवृत्तिवेश्वर्युद्युमनेत्तं नेत्तमुवं वेदिभ्युद्युमनेत्तं । नेत्तमुवं वेदिभ्युद्युमनेत्तं
 ४५ लेलेभाकरमुव्युद्युमनेत्तं नेत्तमुवं वेदिभ्युद्युमनेत्तं ॥ लेलेभिर्वैष्णवं ॥ वुलावागदे केलेव
 ४६ उद्युवेदिभ्युद्युमनेत्तं नेत्तमुवं वेदिभ्युद्युमनेत्तं ॥ वेदिभ्युद्युमनेत्तं ॥ वेदिभ्युद्युमनेत्तं
 ४७ नुस्तु नमुव्युद्युमनेत्तं नेत्तमुवं वेदिभ्युद्युमनेत्तं ॥ वेदिभ्युद्युमनेत्तं ॥ वेदिभ्युद्युमनेत्तं
 ४८ वादिसि युद्युमनेत्तं नेत्तमुवं वेदिभ्युद्युमनेत्तं ॥ वेदिभ्युद्युमनेत्तं ॥ वेदिभ्युद्युमनेत्तं
 ४९ गावानेयु उलेक संवृत्तर्वद वायुद्युमनेवान्ने नेत्तमुवं वार विक्षेप्तुर्वैष्णवं संक्षेप्तुर्वैष्णवं
 ५० घद गुदिगेयु वुलेव विवेद तेलेव तेलेव तेलेव तेलेव तेलेव ॥ वारावृत्तवेश्वरं
 ५१ मादि बिष्टु दत्तु कुर्यात्तुर्वैष्णवं ॥
 ५२ अग्नियु केजेयु नेत्तमुवं लभ्युद्युमनेत्तं ॥ कंबि अलं के देवालयुद्युमनेत्तं
 ५३ द चेद्युर्वैष्णवं कंबिवेयु ॥
 ५४ विरिद्यु दत्तु कुर्यात्तुर्वैष्णवं
 ५५ नं ॥ बुभिभुव्युनेवादत्तु राजभिः सर्वादिभिः युस्तु युस्तु युद्युमु भुमु नुस्तुत्तमु त्तदावलं
 ५६ वैष्णवं वैष्णवं वैष्णवं वैष्णवं वैष्णवं वैष्णवं वैष्णवं वैष्णवं ॥ अ भुव्युमु वैष्णवं केलेव
 ५७ नुक्षेप्तुर्वैष्णवं केलेव बायुद्युमनेत्तं ॥ नुदेवान्ने वर्तत्तुर्वैष्णवं वायुद्युमनेत्तं
 ५८ सक्षेप्तुर्वैष्णवं केलेव ॥

11

ಕನಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಠು ದೇವಾಲಯದ ಬಳಿ ಭೂಮಿಯಲ್ಲಿ
ಸಿಕ್ಕಿದ ದೊಡ್ಡ ಶಾಸನದ ಹಂಭಾಗದಲ್ಲಿ.

- १ ಸ್ವಾಸ್ತಿ ಶ್ರೀಮದ್ವಾದವಕುರಕಮಿ ... ಮುತ್ತರೋತ್ತರಾಭವೃದ್ಧಿಯಂ ಸಲುತ್ತು ಏರೆ ತ
- २ ದೀಯವಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳಷ್ಟೆ ವಿಶ್ವ ... ಯ ಕೆಣೆಯ ಭಕ್ತರುಂ ಶ್ರೀವೀರ ಬರಾಳ್ತೇಶ್ವರನಂ
- ३ ದಾದಿವಿಗೆಯಂ ಚಂದ್ರಾಕ್ಷರ ತಾರಂಬರಂ ... ಯ ರೋಕ್ತಲುಂ ನಡಯಿಸುವ ಸುಡಿಗ್ರಹ ಕ್ಷಯ ಥಂ
- ४ ಶಾರವಾಗಿ ಬಿಷ್ಟುದಕ್ತಿ ... ಗಳಿಳಿನೆಯ ವಿಕ್ರಮ ಸಂಪತ್ತಿರದ ಕ್ರಾವಣ ಬ ನ ಅದಿವಾ
- ५ ರಂ ಮೊದರಾಗಿ ಆ ದೇವಗ್ರಹ ಪಾದ ವೃಜಿ ... ಸೆಟ್ಟಿಕೊಣಿಟ್ಟಿಗೆ ಗ ಬಡಕೆಯನ ಮಾಡಯಿಗೆ ಇ
- ६ ಆ ಮಾರ್ಪಾಯ್ಯ ... ಮಗ ಮಾಡೆಯನ ... ದೇವಿಯು ನ ವಾಸುದೇವ ಪ ಇ ಮಾಡೆಯ
- ७ ನೆರಬಿಳಿಕೆಯಿಗೆ ಗ ಮಳಕೆಯನ ಬಮ್ಮೆಯಿಗೆ ನ ಮಂನೆಯ ಹೊಂನ್ನೆಯ ಪ ಗ ಕೆಬೆ
- ८ ಯ ಸಂಕೆಯ ಮಹದೇವ ... ತೋಂಳಿದರೇವಂಜ ಪ ಇ ಕೇತಮಲ್ಲಿ
- ९ ... ರಾಮ ಗೌಡರ ಸಿಂಗೆಯ ... ಗೌಡರ ಬಮ್ಮೆಯ ಪ ಗ ದಾಖಯ ಪ ಇ ತೆಲು
- १० ಗಕೇರಿಯ ಹವುಂಡಯ ... ನಿಗರದರಾಟ ಸೆಟ್ಟಿಗೆ ಗ ಉಪ್ಪಿನ ದಾಸ ಯಿಗೆ ಗ ಆನ್ನೆಯ
- ११ ... ದೊಪ್ಪಯಿಗಳು ... ದೊಂಬಚೆಟ್ಟಿಯ ಪ ಇ

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ಅದೇಕನಬಾ ಕೆಣೆಯ ಕೆಳಗೆ ಈತಲಿನಲ್ಲಿ ಬಿಡ್ಡಿರುವುದು.

- १ ಸ್ವಾಸ್ತಿಶ್ರೀ ವೀರಬರಾಳ್ ...
- २ ... ಕೇತ ಮಲ್ಲನ ರಾಮಯನು
- ३ ತುಸುಮುಯಲಲ ಸುರಲೇಖನವ ಸಂದೇಹದೆ
- ४ ಅತನ ತಮ್ಮ ಮಾಳ್ಳಿಗುವುದ ... ನಿಲಸಿ
- ५ ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ !

13

ಅದೇ ಕನಬಾ ರೈರ್ ರಸ್ತೆಗೆ ಪಾತ್ರ್ಯ ಬಿಡ್ಡಿರುವ ತುಂಡು ಕಲ್ಲನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-6"×2'-3"

- १ ಸ್ವಾಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ ಸ್ವಯಂ ಶ್ರೀ ಶ್ರುತಿವೀಪ್ಲಭಂ
- २ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮಾ
- ३ ಭೂತ್ವಾರಕ ... ಮಲ್ಲದೇವರ
- ४ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭವೃದ್ಧಿ ಪ್ರವರ್ದ್ದಿಮಾನ ಮಾ
- ५ ಚಂದ್ರಾಕ್ಷರತಾರಂಬರಂ ಸಲುತ್ತು ಏರೆ ಸ್ವಾಸ್ತಿ ಸಮಸ್ತ
- ६ ಪ್ರಸತ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ನಾತ್ಮಾ ಮಂಡರೇನ್ನರ ದ್ವಾರಾ
- ७ ವತ್ತೀ ಪುರವರಾಧಿಶ್ವರ ಯಾದವ ಕುಳಾಂಬರಮ್ಮೆಯೇ
- ८ ಸಮ್ಮಿತ್ತ ಹೊಡಾಮಣಿ ನಾಮಾದಿ ... ಹೊಯ್ಯಿಂ
- ९ ವಿಶ್ವಪದ್ಮಾನ ದೇವರು ರಾಜ್ಯಂಗೆಯು ತುರಲು ಆರಸಿಯಾ
- १० ಕೆಣೆಯ ಕೇತಮಲ್ಲಿ ಮಲ್ಲಿ ಸೆಟ್ಟಿಗಳು ...
- ११ ...
- १२ ...
- १३ ... ಮತ್ತೇನಾಹಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ಏ
- १४ ... ಚಿಂತಾಮರಣೇರಣೇ

14

ಅರಸಿಕೆರೆಯ ಬಳಿ ತುಂಡೊಡೊಂಡದ ದಾರಿಯಲ್ಲಿ ವೀರಗಳು.

- | | | |
|-------------------------------------|--|--------------------------------|
| १ ಶ್ರೀ ಮತು ಪನಾಯಿತ ಮಲ್ಲಸೆಟ್ಟಿಯರ ತಂಪಾ | | ३ ಸುರಲೇಕ ಪಾತ್ರನಾದ ಆತಂಗೆ ಮಂಗಳ |
| २ ಎರ ಸೆಟ್ಟಿ ಕ್ಷಣನೆಬ್ಬನಂ ಕೊಂಡು ... | | ४ ಕೇತದ್ದಿನಿಲಸಿದ ಕಲ್ಲು ಮಂಗಳ ... |

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ಅರಸೀಕೆರೆ ತಾಲ್ಲೀಕು ಕನಬಾ ಹೋಬಳಿ ಗೀಳಿಹಳ್ಳಿಯ ತಂಭುಲಂಗದೇವರ ಪಾಠು ದೇವಾಲಯದ
ಬಳಿ ನನೆಯ ಕಾನನ.

5'×2'-3"

- १ ಸಮಸ್ತಂಗಿರಶ್ವಂಬ ಚಂದ್ರಕಾಮರ ಚಾರವೇ ತೇ
- २ ಶೋಕನಗರಾರಂಭ ಮಾಲನ್ನಂಭಾಯ ತಂಭವೇ ||

- ३ ಅ ಹೆಯ್ಯಾ ಚ ವಂತದೊರ್ಗಿದಯಾಸಿದ ಏನೆಯಾದಿ
 ४ ತ್ಯಾನ ಪುತ್ರನಪ್ಪೇಚಯಂಗ ನೃಪಂಗವೇಚಲದೇವಿಗಂ
 ५ ಮೂವದ್ದೀಪರಂತ ಬರಾಳ ಚ ವಿಷ್ಣು ಪ್ರದಯಾದಿತ್ಯಾರೆಂಬ
 ६ ಮೂವರಂ ಪುಷ್ಟಿಪರವರೋರಗೆ ವಿಷ್ಣುನ್ನಿಪನ ವಿಕ್ರಮವೆ
 ७ ಸ್ತೋಂದೊಡ || ಸ್ತೋಂಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಿಖ ಮಹಾಮಂಡ
 ८ ಶೀತ್ಯಾರಂ ದ್ವಾರಾವತೀ ಪುರಪರಾಧೀತ್ಯಾರಂ ತುಂಜುವ ಬರಜರಧಿ ಬದವಾ
 ९ ನಂಂದಾಯಾದ ದಾವಾನಂಂಪಾಂಡ್ಯಾಕುಷಕಮಭವನ ವೇದಂಡಗಂಡ ಭೀರುಂ
 १० ದಮುಂಡಳಕದೀಂಚ ಕಾಜಪರಮಂಡಳ ಸೂಕ್ಷ್ಮಕಾರ ಸಂಗಾಂಮ ಭೀಮ ಕಲ ಕಾಲ
 ११ ಕಾಮ ಸಕಲವಂದಿವ್ಯಂದ ತಪ್ಸ್ಯಾಜ ನಮತ್ಯಾ ವಿನೋದವಾನಂತಿಕಾದೇವಿಲಬ್ಧ
 १२ ವರತ್ಯಾಸಾದ ಯಾದವ ಕುರಾಂಬರದ್ಯಾಮಣಿ ಮಂಡಳಕಹೂಡಾ ಮಣಿ ಕದನ ಪ್ರಚೋಡಮ
 १३ ಲಪರೋಽಂಡ ನಾಮಾದಿ ನಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೀತ್ಯಾರಂ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂ
 १४ ಗವಾದಿ ನೆಂಣಂಬಿವಾಡಿ ಬನವಸ್ಸೆಂಬಾನುಂಗಳು ಉಡ್ಡಂಗಿಗೊಂಡ ಗಂಡಭುಜ ಬಳಿರಗಂಗೆನ
 १५ ಸಹಾಯ ಸೂರ ತೆವಾರ ಸಿದ್ಧಿಗಿರಿ ದುಗ್ಗಾ ಮಲ್ಲ ಉಲದಂಕ ರಾಮ ನಿತ್ಯಾಂಕ ಪ್ರತಾಪ ಹೆಯ್ಯಾ ವೀ
 १६ ರ ಬರಾಳ ಚ ದೇವರು ದುಷ್ಟ ಸಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾರಣಂ ಗೆಯ್ಯು ರಕ್ಷಣುತ್ತರೆ ದೇವಿರಸಮುದ್ರದ
 १७ ಸೆರೆವೀಡಿನೋರು ಸುಖ ಸಂಕಾಥ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮುರೆ ತತ್ವಾದ ಪದ್ಮೋ
 १८ ಪಚೀವಿಗಳಪ್ಪೀರ್ಯೆಯಹಳ್ಳಿಯ ಬಮ್ಮುಗಾ ಉಂಡಗೊಂಡಿಯ ಮಿಳ್ಳಿಯ ಮಾಳಗೊಂಡನ ತಳ್ಳಿಯ
 १९ ಕಂಮಾಣಮಾದಿ ಒಜ ಮಾರ ದೊಂದ ಇಪರೋಽಗಾರದ ನಮಸ್ತ ಪ್ರತಿಗಳು ಮೇರಾಳಿಕೆ ಮೈಮಿಳ್ಳಿ
 २० ಬಳ್ಳಿಯ ಮೈಮಿಳ್ಳಿ ಕೇಶವ ಮೈಮಿಳ್ಳಿ ಹರಿಯಣ ಇಂತಿ ನಿಬರುಂ ಬೇಡರದಾಸಿ ಮುಮ್ಮನ ಮ
 २१ ಗ ಕಾಣಗೊಂಡನು ಗೀಜಯ ಕಳ್ಳಿಯ ಮುಖಿಂದಿಯ ಕೊಲಪೆರಿಯ ಸೇಮೆಯಲ್ಲಿ ಕಳ್ಳಿಸಿದ
 २२ ಕೆಟಗೆ ಬಿಳ್ಳಿ ಗಾಡ್ಯ ಉಂಬಳಿ ಬಂ & ಮೂಗಂಡುಗೊಂಡಗೆ ಕೊಳೆತೆ ಹಾಳಗೊಂಡೀತ್ಯಾರ ದೇವರಿಗೆ ಕಾಣ
 २३ ಗೌಡ ಬಿಳ್ಳಿ ಗಾಡ್ಯ ಕೊಳಗ ಇಂ ಮತ್ತೆ ಗೀಜಹಳ್ಳಿಯ ಮೇರೀತ್ಯಾರ ದೇವಗ್ರೀ ಕಾಣಗೊಡಿ ಬಿಳ್ಳಿ ಗಾಡ್ಯ
 २४ ಕೊಳಗ ಇ || ಮುಖಿಂದಿಯ ಕೊಂಗುಳಿಯ ಮಾಣಗೊಂಡ ಹರಿಯಮಾಣಿ ಬಸವನಾಯಕ ಹೆಗ್ಗ
 २५ ದೇನಾಕ ಅಳ್ಳಿನ ಮಾಗ ಕಲ್ಲಾಗೊಂಡ ಮಾಧಿಗೊಂಡ ಮಾಗ ಪಿಗೊಂಡ ಮೇರಾಳಿಕೆ ನಾವಿಯಳ್ಳಿ ನಮಸ್ತ ಪ್ರತಿಗಳು ನ
 २६ ಹಿತವಾಗಿ ಗೀಜಯಹಳ್ಳಿಯ ಮುಖಿಂದಿಯ ಕೊಲಪೆರಿಯ ಸೇಮೆಯಲು ಬೇಡರ ದಾಸಿಮುಮ್ಮನ ಮಾಗ
 २७ ಕಾಣಗೊಂಡ ಕಳ್ಳಿಸಿದ ಕೆಟಗೆ ಇಂತಿ ಬರುಂತಕವರ್ತ ಗಿರಾಂನೆಯ ರಾಧಿ ಸಂಪತ್ತರದ ತ್ವಿತ್ತ ತುಢ್ಯ ತ್ರಯೀದಿ
 २८ ವದ್ದೆವಾರ ಉತ್ತರಾಯಣ ನಂತರುಮಣ ವೃತ್ತಿ ಪಾತ ದಂದು ಬಿಳ್ಳಿ ಉಂಬಳಿ ಗಾಡ್ಯ ಕೊಳಗ ಇಂ ಕೊಳಗ ಪವತ್ತಾಸ್ಯೀಂ
 २९ ಗ ಅರಸಿಯ ಕೆಟಯ ಗೊಂಡೀತ್ಯಾರ ದೇವರಿಗೆ ಕಾಣಗೊಂಡ ಬಿಳ್ಳಿ ಗಾಡ್ಯ ಕೊಳಗ ಇಂ ಮುಕು ಹಿಂಡಿಯ
 ೩೦ ಮಲ್ಲ ಕಾಣುಂದೇವರಿಗೆ ಕಾಣಗೊಂಡ ಬಿಳ್ಳಿ ಗಾಡ್ಯ ಕೊಳಗ ಇ || ಇಂತೆ ಧಮ್ಮುಂಪುಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂ
 ೩೧ ಗವಾರಣಾಸಿ ಕುರುಕ್ಕೇತ್ತದ ತಡಿಯಲು ಸಹಕ್ರಕವಿರೆಯಂ ಕೊಂಡುಮಂ ಕೊಳಗುಮಂ ಪೂನ್ನಲು ಕಳ್ಳಿಸಿ
 ೩೨ ಸಹಸ್ರ ಬಾಹ್ಯಾಂಗಿ ದಾನಮಾಡಿದ ಪಲಪಕ್ಕು ಇಂತೆ ಧಮ್ಮುಂಪುಂ ಕಡಿಸಿದವರು ಗಂಗವಾರಣಾಸಿ ಕುರುಕ್ಕೇತ್ತದ
 ದಡಿಯಲು ನಹತ್ ಬಾಹ್ಯಾಂಗಿ ದಾನಮಾಡಿದ ಪಲಪಕ್ಕು ಇಂತೆ ಧಮ್ಮುಂಪುಂ ಕಡಿಸಿದವರು

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ಅದೇ ಗೀಜಹಳ್ಳಿ ಶಂಭುಲಂಗ ದೇವರ ಪಾಳು ದೇವಾಲಯದ ಒಳಗನೆಯ ಶಾಸನದ ಕೆಳ ಭಾಗದಲ್ಲಿ.

- १ ಶ್ರೀಮುಖ
- २ ಧಮ್ಮುಂಪುಂ ಪ್ರತಿಪಾಳಿಗೆ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದಕೆ
- ३ ಕೊಂಡುಯ್ಯನ ಮಾಗ ಮೆಯಾ ಮೆಚ್ಚಿ ಬಲ್ಲಾಯ್ಯನ ಅಳಿಯಮರ
- ४ ಯಾ ಯಾಂತವರು ಮಾಡಿದ ಧಮ್ಮುಂಪುಂ ಪ್ರತಿಪಾಳಿಸುವರು
- ५ ಕಾಣಗ ಉದನಮಾಗ ದಾಸಯ ದೇವಜ್ಞಿಯ ಬಯಿರಯು ಬ
- ६ ಮ್ಯಾಯ ಮೇರೀಯ್ಯಾಂಗಿಗೆ ಯಾಂತೆ ಧಮ್ಮುಂಪುಂ ನಡನುವ
- ७ ರು ಹಿಂದೆ ಪರೋಕ್ಷದೊರ್ಗಾ ಬಲ್ಲಾಯ್ಯ ತಿಕ್ಕಂಣ ಹರಿಯಣ ದೊ
- ८ ಪ್ರೇಯನುಂ ಕಾಂದದೆ ನಡನುವರು
- ೯

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ಅದೇ ಶಂಭುಲಂಗದೇವಾಲಯದ ಮುಂದೆ ಬಿಂದಿರುವ ಅನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×2'—9"

- १ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮಾರಕಾರವೇ || ತ್ರಿಕೊಂಡೀತ್ಯಾನಗರಾರಂಭ
- २ ಮೂಲಸ್ತುಂಧಾಯ ಶಂಭುಂ ||
- ३ ಮನಸ್ತಾರಸಾಧನ ಮನಸ್ತಾರಸಾಧನ || ಅ ಹೆಯ್ಯಾ ಚವಂತದೊರ್ಗಾದಿಯಾಸಿ
- ४ ದ ವಿನಯಾದಿತ್ಯಾ ಪುತ್ರನಪ್ಪೇಚಯಂಗ ನೃಪಂಗವೇಚಲದೇವಿಗಂಪುಷ್ಟಿ

- ५८ ಸ್ತುಬಾಹ್ವಣಿಗೆ ಗಂಗೆವಾರಣಾಸಿಯಲು ದಾನಮಾಡಿದಪಲಂ ಬಹುಭಿವೃಷಿಸುಧಾ
 ५९ ದತ್ತಾ ರಾಜಭಿಸ್ತಗರಾದಿಭಿಃ । ಯಸ್ಯಾಯಸ್ಯಾಯಾದಾಘಿಮಿ ಸ್ತುತಿತಸ್ಯಮಹಾಘಂ ಸ್ತುದ
 ६० ತಾತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತಪಸುಂಧರಾಂ । ಷಟ್ವಿವಷಣಸಹಾಯಾಃ ವಿಷಾ
 ६१ ಯಾಂಜಾಯತೇಕ್ತಮಿಃ । ಯಸ್ಯಾಥಮ್ಯಾಫಂ ಕಡೆಕಡಿಸಿದಪರು ಗಂಗೆವಾರಣಾಸಿ
 ६२ ಯಲು ಗಯಿಲು ಕುರುಕ್ಕೀತ್ತದಲು ಸಹಸ್ರಕವಿರಿಯಂ ಸಹಸ್ರಬಾ
 ६३ ಹೈಳರಕೆಂದಪಾತಕಕೊಳೆಪರು ॥ ಬಿಂದೋಜನಮಗ ರೂವಾರಿಕೇತೋಜ
 ६४ ಶ್ರೀರಾಮಾಗುರುಭೇದ್ಯೈನಮಃ ಸಹಸ್ರಯ

18

ಅದೇ ಗೀಜಹಳ್ಳಿಯ ತಂಭಾಲಂಗ ದೇವರ ಪಾಳಿದೇವಾಲಯದ ಬಳಿ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-3"×1'-9"

- | | |
|----------------------------|--|
| १ ಶ್ರೀಮತು ಬಹುಯ ಕೆರೆಯ ಮಾ | ४ ಗೀಜಹಳ್ಳಿ ಹರಿಧರ ಶ್ರೀಮಾತೀತ್ತರದ ಸತ್ತಲಿರ್ಗಲು |
| २ ದಯ್ಯಾಸ ಪ್ರತಿನಮಗ ಸುಲಂದ | ५ ಬಂಕಾಪುರದ ಗುರುಗಳು ಕೈಲಾಸಕೆ ಹರಿಸಿದರು |
| ३ ದೃಢಗೌಡ ಚಾವಗಳ್ಲಿ ಕಾರಿಗಾದಲ | |

19

ಅದೇ ಗೀಜಹಳ್ಳಿಯ ಶಾರಮುಂದ ಬಿಂದ್ರಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0"×1'-6"

- १ ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಕಾಮರಾರವೇ ० ० ०
 २
 ३ ಕ್ಷಣಿದ ಹೆಯ್ಯಾಭಾನ್ಯಾಯಾಂಭೋಽಧಿ ಯಸ್ವಿದಾತಿ ಗಂಭೀರ
 ४ ಅ ಹೆಯ್ಯಾಭಾನ್ಯಾಯಾಂಭೋಽಧಿವಧ್ಯಾಫ ನ ಸುಧಾಕರ ० ० ०
 ५ ಪರಗಂ ಪದ್ಯಲದೇವಿಗಂ ಪ್ರತಿಷ್ಠಿದ ० ० ०
 ६ ಹೆಯ್ಯಾಭ ಏರನಾರಸಿಂಗದೇವನೂ ० ० ०
 ७ ನರಸಿಂಹನರಸಿ ० ० ०
 ८ ಸೋಮನಾಥಾಲಯವ ० ० ० ಕೇಶವಪುರ
 ९ ಕಮಾಭಿರಾಮ ० ० ०
 १० ಕೇಶವಪುರವೀ
 ११ ಏಮಿಷ ಗುಣಾಸ್ವಿತಂ ಗೈಕ್ಕುಲಸೆಷ್ಟಿಗಿಳಾ
 १२ ಭಾಗ ० ० ० ನಾಥಕುಲ ० ० ० ಉತ್ತರಪದ್ಮ
 १३ ಬ್ರಾಹ್ಮಾಧಕ ಶ್ರೀರೋಽಬಸದೇವಗುರುಪರಿಹ ० ० ० ಶ್ರಯಮಾ
 १४ ಗ ० ० ० ರಿಂತು ಅಂಗನೆಯತ್ತಿಪ್ರಪ್ನವೇಮಾ
 १५ ಪ್ರತಿಪ್ರಸ್ಥಾನಮಂಬು ನೆನರೆಕ್ಕುಲಸೆಷ್ಟಿವೆಂಬು
 १६ ವರೆದಂ ವಿಶ್ವಂಧರಾ ಚಕ್ರದೂರ್ಣ ॥ ಕುಡುಪುದು
 १७ ರುಚಿರಧಮ್ಯಾಫ ० ० ० ಶಸ್ತುವಿನಿಂದಿಸಿದ್ದಂ
 १८ ಮಾರ್ಗಕ್ಕುಲ ಸಮುದ್ರಮಂ ಕಟ್ಟಿಸಿದಂ । ಸ್ತುತಿಸಮನ್
 १९ ಭುಷಣಾಶ್ರಯಂ ಶ್ರೀ ಕೃಷ್ಣಾಖಾಂಬಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಯಾ
 २० ದವಸುಳಾಂಬರದ್ಯಮಣಿ ಸವ್ಯಾಫಿಜ್ಞ ಮೂಡಾಮಣಿ ಮಗರರಾ
 २१ ಜ್ಯಾಸಿಮೂರ್ಖಾಫ ಚೀರಾರಾಜ್ಯಾ ಪ್ರತಿಪಾಶಾಯ್ಯಾನಾಮಾದಿಸಮ
 २२ ಸ್ತುಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ಹೆಯ್ಯಾಭೀರ ನಾರಸಿಂಹದೇವರಾ
 २३ ದೋರಸಮುದ್ರದ ಸೆರೆವೀಡಿಸೊಳು ಸುಖಸಂಕಫಾ ವಿನೋದದಿಂ
 २४ ರಾಜ್ಯಾಂಗೆಯ್ಯಾಕ್ರಿ ಶಕವಷಣ ಗಂಭಿರನೆಯ ಸಫ್ಫಾಫ
 २५ ಚಿತ್ತಂವಣ್ಣರದ ಹೆಯ್ಯಾತ್ರ ಸು ಇ ಸೋಮವಾರದಂದು ಸ್ವಸ್ತಿಸಮ
 २६ ಸ್ತುಗುಣಗಳ ಸಂಪನ್ಮೂರ್ಖ ಕೇಶವಪುರವಾದೇಶವರೆಲ್ಲಂ ಅಶೋಽ
 २७ ಮಹಾಜನಂಗಳು ತಂಪುಗೆ ಕಾಲುಪ್ರಾಯಾದ ಗೀಜ
 २८ ಪ್ರಾಯ ಪೂರಮುಂದಜಿ_ಎಕ್ಕುಲ ಸಮುದ್ರವನೆಕ್ಕುಲಸೆಷ್ಟಿ—ಕಲ್ಲಸೆಷ್ಟಿಗೆ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಂಡು
 २९ ದೊ ಕ್ರಮವೆಂತಂದರೆ ಆ ಕೆಜೆಯ ವೆಳದರೆರಿಯ ಕಾ ० ० ಯಂದ ಗಂಡು ಸಕಂ ७० ಮಾರಗೋ
 ३० ದೆನ ಕೆಜೆಯ ಬಡಗ ಕೇಳಿದು ಗೂಡರ ಧೂಮಿಯಂ ಪಡುವ
 ३१ ಲು ದೊವಕ್ಕೆಯ ದೆಂಡರೆ ಕಂಬ १०० ० ० ० ಗಂಡೆಂ ..

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ಅದೇ ಗ್ರಾಮದ ತಳವಾರ ಮುನಿಗಾನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.
ತೆಲುಗ್ಗಕ್ಕರ.

'4x2'

1 ಸರ್ವದಾರಿ ಸಂಪತ್ತರ ವಾ	6
2 ಲಾಗುಣ ಬಿ. F ರೋ	7
3 ಕಂಬರ	8
4 ಉಪರ್ಯಾ	9 ಕೊಡಗಿ ಮುಂಡೇಮು
5	10 ನಿಮಕು ಯಾಟ್ಟಿನ ಶಾಸನಂ ||

27

ಅದೇ ಹೊಬಳಿ ನಿಲಷಿಂಹ ಗ್ರಾಮದಲ್ಲಿ ಉರ ಮುಂದೆ ಅಲದಮರದ ಕೆಳಗೆ ನಟ್ಟ ಕಲ್ಲು
ತಮಿಶು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1'-9"×2'-0"

1 ಕಾಮ ಸಂಮರ	4 ಗಟ್ಟಿ ಕೆರಟಾರ್ ಏರಿ
2 ತು ನಿಕರವಿ ಶೋಧ	5 ಯಿಲ್ ತುಮ್ಪಿ ಇವ
3 ಮಣಿಂದಲತ್ತತುಪ ಪುಸರ	6 ತ್ತತ.

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ಅಡ್ಡಗಲ್ಲು ಹೋಬಳಿ ಗ್ರಾಮದಲ್ಲಿ ಗ್ರಾಮದ ಪಚೀರ್ ರಾಮಯ್ಯನವರ ಪೂರ್ವಿನ ತೋಳಿನಲ್ಲಿ ಕುಟ್ಟಬಣ್ಣೆಯ ಮೇಲೆ
ತೆಲುಗ್ಗಕ್ಕರ.

1 ರೆಂಡವಯಾನಿಕ ಮುನಮು	5 ದಿ ವಾರು
2 ಗಾನುಎರಫ್ದು ದೇವರ್ಯಕು ..	6 ವಾಪಾನಪ್ಪೋ
3 ಚಿ .. ಕೊಡಗಿ ಅಭ್ಯವಾನು	7 ದುರು
4 ಘಂಟುಲುನಡಿ	

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ಅದೇ ಹೋಬಳಿ ಹೈರಾನವಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ
ತೆಲುಗ್ಗಕ್ಕರ.

1 ವಿಕಾರಿ ಸಂಪತ್ತರ ಕಾರ್ಕಿಕ ಸು ಱಂ	4
2 ಬುಧವಾರ ದಾಸನಗಾರಿ	5
3 ವಾಜಕವಂಡಿ ತೇನು	6

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ಅದೇ ಹೋಬಳಿ ಕೊತ್ತಲ್ಲಿರ ಉರ ಮುಸ್ತೇ ಇರುವ ಕಲ್ಲು
ತೆಲುಗ್ಗಕ್ಕರ.

5'x2"

1 ೦೦ ರಮನಯು	4 ೦೦ ಯಗರು ದೇವನಕು
2 ೦೦೦ ನಂಬಿ ನನಾ	5 ಯಾಯನಚೇನು
3 ೦೦ ಯುಸ್ವೋಬಲ	6 ಕುಯೆಪರುತಟಿನಾ

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ನೆಲವಂಕ ಹೋಬಳಿ ಚಾಕನವಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಉರು ಮುಂದಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.
ಹರಣನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 4' × 4"

1 ಸ್ವಾಸ್ಥ್ಯ ರಚ್ಯವಾದಿ ಎಬುವರೆ ಲಕ್ಷ್ಯಯುಂ ಕೆಳಣ್ಣಿ ಕೊಳ್ಳಾಪುರದಲು	
2 ಜಯಸ್ತಂಧಪಂ ಸುಖ್ಯ ಪರದ್ಯು ಸಂಪಿಯ ತದಿಯಕೊಪ್ಪದಲು ಅಹಿಮ	
3 ಪ್ಲಾನ್. ದಂಕೆಣ್ಣಿ ವಾನಾನೆ ಕುದುರೆ ಪೆಣ್ಣೋ ಬಣ್ಣಾರಮಂಕೊಣ್ಣಿ ಕೊ	

- ⁴ ಪ್ರಾರ್ಥಿಸಂಪನ್ಮೂರಾನ ಒಡಯಾರ್ ಶ್ರೀ ರಾತ್ರೇನ್ನರ್ ದೇವರಾಗೆ ಯಾಣ್ಣ (ಇರ)
⁵ ಅಪ್ರಾದು-ಸರಕವಬ್ರಹ್ಮ ಏಂ ಅನೆಯ ವಿಜಯ ಸಂವ
⁶ ತ್ವರಂ ಪ್ರವಶ್ತಿತನ ಶ್ರೀಮತಿ ಸೇನಾಪತಿ ಒಕ್ಕೆ ತ್ವಾ ಗಣ್ಣಂಗಣ್ಣ
⁷ ನಾರಾಯಣಂಕೋಳನ ಸಂಗಂಮಾಜ್ಞಾ ಪ್ರಯ್ಯಾಸಪ್ರ ರಾಜರಾಜ
⁸ ಬ್ರಹ್ಮಾ ದಿರಾಜರ್ ಮಹಾರಾಜವಾಡಿ ಎಬುನಾಸಿರವುಂ ಪುರನಾ
⁹ ದು ಎಬುವತ್ತುಂ ಮುಖಿಕನಾಡು ಮುನ್ನೊಂದು ಆಬಾತ್ತುಂ
¹⁰ ಲ್ಲಾರಬೀಡಿನರ್ ಸುಖಸಂಪತ ವಿನೋದದದರ್ ಆಬಾತ್ತಿರೆ
¹¹ ಹೇಳೇಇನ ದೇಸದರ್ ಪ್ರೋಕೇಸಿಯಮೇಲೆ ಪೋಗಿಪ್ರಲಮಟ್ಟ
¹² ಯುರ್ ಕಾದಿ ಅರಸರ ಮುಃನ್ನೆಕೊರನೆಲ್ಲಾಯುಂ ನೆಲವಂಕೆಯು ನೊ
¹³ ದೇಯಮಾಯಾನ್ನು ಮರಸರ ಮಗಸೋವರಸರಪ್ಪ ಮೊನೆ ಮು
¹⁴ ಕ್ಷೇತ್ರಾಂ ಮಾತುವಕ್ಕೆ ರಾಮಕಾಯ್ಯರಭೀಮಂದುರದೇ ರಾ
¹⁵ ಮಂಮುಂದರ ಭೀಮಂರಾತ್ರೇನ್ನಿಂದೋಪಲ್ಲವಾದಿತ್ತುಂ ನೆಲವಂ
¹⁶ ಕೆಯಕೆಂಬೆಯಂಕಟ್ಟ ಅರಸರಮುನ್ನೆ ಕಾದಿ . . . ಜಿದು
¹⁷ ಬೀರಸಗ್ಗ ಬಂಧದೆದರ್ ಬನಾ ತರಿಮಾಡಿದ ಕರಾಡು

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ಅದೇ ಕಲ್ಲಿನ ಸಮಿಂಧಲ್ಲಿ ನಷ್ಟಿರುವ ವೀರಗಳು.

ಹಣಗನ್ನ ದಕ್ಷರ.

4' x 3'-6"

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| ¹ ಸ್ವಾಸ್ತಿ ಪುಲಮಷ್ಟಯ ಕಾಳಿಗದಲು ನೆಲವಂಕೆಯು
ನೊಂದೆಯ
² ಹೇಳಿವರಸರಮುನ್ನೆ ಹೇಳಿವಂಕರಗನ ಮಗಂ
³ ಹೇಳಿಗಣ್ಣಾರ್ ಆಬ್ಧಾನ ಮುನ್ನೆ ಪಜಿದು ಬೀರ
⁴ ಸಗ್ಗಂಬಡದಂ ಇವಂಗೆ ಕೊರನೆಲ್ಲಾಯಾಕೆಂ | ⁵ ಯಾಕೇಇಗೆ ಮುಂದತ್ತು ಕೊಂಗಗಿದ್ದೇ ಕೊಡಗೆ
⁶ ಯುಂನೆಲವಂಕೆಯು ಹೇಳಸಕೆಂದು
⁷ ಕೆಂಗೆ ಮುಂದತ್ತುಕೊಂಗಗಿದ್ದೇ
⁸ ಕೊಡಗೆಗೆಂಟ್ಟು ರ್ |
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ಅದೇ ಹೋಳಿ ಜೋಡಿ ನಾಕಮ್ಮುನ ಕೊತ್ತಲ್ಲಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ವೀರಗಳು.

ಹಣಗನ್ನ ದಕ್ಷರ.

ಪ್ರಮಾಣ 5'-0" x 4'-0"

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|---|--|
| ¹ ಸ್ವಾಸ್ತಿಶ್ರೀಪಯ್ಯಮ್ಮುಮಹಾರಾಜಪ್ರಿತು
² ವೀರಾಜ್ಯಂಗೆಯು ಹೋರಯ್ಯನೆಲವಂಕ ಆ
³ ಧ್ಯಾನ್ತರಸದ್ವ ಆಳುತ್ತಿರೆ ಜೋರ
⁴ ಯ್ಯಾನವೆನದಿ ಧಂಗುವ
⁵ ಕಲ್ಲು | ⁶ ಈ ಕರಾಡು ಮು
⁷ ಉವೊ
⁸ ಕ್ಷೇತ್ರಕೊಲ
⁹ ರಾಗದು |
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ಅದೇ ನೆಲವಂಕ ಹೋಳಿ ಕತೆಟಿಪಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೋಷಿನಬಳಿ ಮುಷ್ಟಿಬಂಡೆಯಮೇಲೆ.

ತಲಗು ಅಕ್ಷರ.

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| ¹ ವಿಘುಸಂಪನ್ಮೂರದ ಆಶ್ವಿ
² ಬಿಬಿ ಲುಕರೆಟ್ಟಿಪಲ್ಲಿಯಾರ | ³ ಕೊತ್ತಲ್ರಾವುಕುಯಾಟ್ಟನ
⁴ ಮಾನ್ಯ |
|---|--|

ಮೈಸೂರು ದಿಸ್ತ್ರಿಕ್ಟನ ಶಾಸನಗಳು.

ಜಾಮೆರಾಜನಗರದ ತಾಲ್ಲೂಕು.

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ಉಮ್ಮೆತ್ತಾರು ಹೋಬಳಿ ಕಸದೆಯಲ್ಲಿ ತೋಫಿನಬಳಿ ಹೊಲದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ... ರಾಜ
- 2 ಧೂಪಾರರು... ನೆನ್ನು
- 3 ಸನ್ಯಾಸನಾರ್ಥಿಯುಂದಿ

- 1 ತಿದೂರುಕಲ್ಲಿ ನಿಲಸಿದಂ ಚಾಕ್ಕಾ
- 2 ನ... ಪಂಡಿತಂ...

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ಸಂತೇ ಮಾರಹಳ್ಳಿಹೋಬಳಿ ಹೊಂಗನೂರಿಗೆ 1 ಮೈಲು ದೂರದಲ್ಲಿ ಗಂಗವಾಡಿಯ ಗ್ರಾಮ ನಿರ್ವಹಣೆದಲ್ಲಿ

3'-6"×2'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಏರದೇವರಾಯ
- 2 ಪೂರ್ವಾರು ರಾಜ್ಯಂಗ್ರೇವಲಿ
- 3 ಏರೋಧಿ ಸಂಪತ್ತರದ ಕಾರ್ತಿ
- 4 ಕಸುಗಳೋಲು ನಂಜ
- 5 ರಸವ್ಯಾಡೆಯರು ವೀರ

- 6 ನಂಜನಾಥದೇವರ ಶ್ರೀಕಾರ್ಯ
- 7 ಕೆ ಬಿಟ್ಟು ಮಾಗ್ರತಿಗೆ ನಾಮ್ಮ
- 8 ಬೇಡಿಗೆ ಸಹ ಮಾನ್ಯವಾಗಿ ಬಿ
- 9 ಖ್ಯಾತಿಕೃತರು ಓ ಧರ್ಮಾಧಿಕಾರಿ
- 10 ಒಂದುವೆ...

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ಅದೇ ಹೋಬಳಿ ಕುದೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ

4'-6"×2'-9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಶಕವರ್ಷ ೧೭೯...
- 2 ರಘುದಿ ಸಂಪತ್ತರದ ಪುಷ್ಟಿ ೧೧೦
- 3 ಮಂ ಶ್ರೀಮಂ ಮಹಾಮಂಡಿರೀಶ್ವರಂ
- 4 ಶ್ರೀವೀರ ಚೆಂನಸಂಪಂಜರಾಯವೇ
- 5 ಡೆಯರಿಗೆ ಸಲುವ ಮಹಾ ಪ್ರಧಾನ
- 6 ಸಿದ್ಧಯ್ಯರಾಘವರ ನಿರೂಪದಿಂ
- 7 ಸೇವಣ ಅನುಧವನು
- 8 ಕೇರ ಪ್ರಧಾನರು ಆಭಾಧಕ ಪ್ರ

- 9 ಲಗಡನು ಮತದಿಂಬಿ
- 10 ದುರಳಿಪುರಪತಿಗೆ
- 11 ರಾಖತಪುರನೆಂದು ಕಟ್ಟಿಸಿ
- 12 ಆ ಪುರದೊಳಗಾದ ಮಾಗ್ರಮ
- 13 ನೇವಣಿ ಅನುಧವನು...
- 14 ರಾಗುತ್ತಿಗೆ ಧೂಮಿ ಇಂಂಂಕೆ
- 15 ಸಿದ್ಧಾಯ ಗ ಅಂಧವನು
- 16 ತೆಪುದಿಷ್ಟುಕೆಣಿಕ್ಕಿ...

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಹರದನಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆಯ ತೂಬಿನ ಬಲಭಾಗದ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲನಲ್ಲಿ

- 1 ಸಾಧಾರಣ ಸಂಪತ್ತರ
- 2 ದ ಕಾರ್ತಿಕ ತುಧ ಅಲು
- 3 ಹರದನ ಹಳ್ಳಿಯ
- 4 ಸೇವಣದೊವ ಲಂಗೆ

- 5 ಪ್ರಯ್ಯಾಸವರ ಮುಕ್ಕೆ
- 6 ಶು ರಾಮಪ್ಪಸವರು
- 7 ಕಟ್ಟನ್ನತಂಬಿ ಶ್ರೀ

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ಅದೇ ಹರದನಹಳ್ಳಿಯ ನಮಿಾವ ಅಣಿಕಟ್ಟಿನಬಳಿ ಶಾಸನದ ಕಲ್ಲನಲ್ಲಿ

6—3×3—9

- 1 ಶುಭಮನ್ನ ಸ್ವಸ್ತಿಶ್ರೀ ಏಜಯಾಧ್ಯಾದಯ
- 2 ಶಾಲವಾಹನಶಕ ವರ್ಷ ೧೭೧೦ನೇಯ
- 3 ಬಹುಧಾನ್ಯ ಸಂಪತ್ತರದ ಪುಷ್ಟಿ ಶು ೧೦ ಲು
- 4 ಶ್ರೀಮಾ ಮಹಾ ಮಂಡಿರೀಶ್ವರ...

- 5 ಮನಾಯಕರ.....ನಾಯಕರು
- 6ನಾಡನಾಳುವಲ್ಲ.....
- 7
- 8 ಹಂಹರ.....ಗೆ ಕೊಟ್ಟಿದ್ದು.....

9	12 ಮನಃಪೂರ್ವ
10 ಸುಂಕ..... ಸರ್ವದಾಯ	13 ಗೋಪಾರ್ಥಿಜರ ಕೊಂಡಪಾಪಕ ಹೋತ
11 ದಮನಾಯಕನು ತಂನ	14 ಶಸನ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

40

ಅದೇಕೋಬಳಿ ಗುಡ್ಡದ ಚನಾಷ್ಟುಪುರಕ್ಕೆ ಸೇರಿದ ನರ್ಕಾರಿ ಬಂಜರು ಜವಿಂಬಾನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ	
1 ರುಧರೇದಾಗ್ಗಿ ನಂವತ್ಸರ	4 ಗಮಿಸಿನಾಯಕ
2 ದ ಕಯಿತ್ತ ಸುಧ ಗ ಲು	5 ಇನ್ನ ಮಂಟಪ ನಮ
3 ರಾಮನಾಯಕರ ಮ	6 ಶ್ರವಾಯ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರದನಹಳ್ಳಿ ಕೋಬಳಿ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಾಳುಕೋಣಿಯ ಸಮಾವಧಲ್ಲಿ 1ನೇಯ ಕಲ್ಲನಮೇಲೆ

3'-6"×2'-9"

1 ಜಯನಂಪತ್ತಿರದ ಶ್ರಾವಣ ಬ ಗಾ ರಲು ತೋಂ	3 ಮಾದರಸ
2 ದನೂರ ದೇವರ ಮಾದಿಗವುಡನ ಮಗ ದೇವಂಣ	4 ನಲಿಸಿದ ಕಲ್ಲು

42

ಅದೇ ಹಾಳು ಕೋಣಿಯ ಬಳಿ 2ನೇಯ ಕಲ್ಲನ ಮೇಲೆ

4'-6" × 3'-6"

1 ಸ್ವಾಶ್ಚಿತ್ರೀ ಬಯಾಧಿಯ ಶಾರಿವಾಹನ ಶಕ ವರುಷ ಗಳುಗೆ	
2 ಪರ್ವತಮಾನವಾದ ವಿಷಾರಿ ಸಂಪತ್ತಿರದ ಹಾಲ್ಯಾಣ ಶು ಅ ಲು ಶ್ರೀಮ	
3 ನರಸಯ್ಯನವರ ನಿರೂಪದಿಂ ಪರದ	ಅರಸರು ಕ
4 ಗುತ್ತಿಗೆಯ	ಖಾಕಲ್ಲ ಪಡೆಯಾಗಿ ಕೊಣ್ಣಿ
5 ನೂರ ಗ್ರಾಮವ	

(3 ಪಟ್ಟಗಳು ಸರ್ವದಿಂದ)

6 ಶುದ್ಧಿಕೆ	
7 ಮನೆಕರ್ಕತೋಣಿ	ಬಿಟ್ಟರು
8 ಧೋಗ ಕೇಜನ್ನಾಮ್ಮಾನನು ಆಗುಮಾಡಿ	
9	
10 ಅಕ್ಷರದಲು ಹನ್ನೆರಡು ವರಹ	ಮಾಗಿ
11 ಕಣಿಗೆ	ಅನ್ನಾಯ ಅದಕು ಇಲ್ಲಿ ಅಂಡಾರ್ಥ
12 ಸ್ವಾನ ಮಾನ್ಯ	ಅರ್ಜಿಸಿದ
13 ಕೊಂಡಪಾಪಕ ಹೋತರು	

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ಹರದನಹಳ್ಳಿ ಕೋಬಳಿ ಸತ್ಯಮಂಗಲದ ರಸ್ತೆಯಲ್ಲಿ 19ನೇಯ ಮೈಲಕಲ್ಲಿಗೆ 1 ಪರಾಂಗು ದೂರದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಸ್ವಾಸ್ತಿ ಸಬವರ್ಷಪೂಂಭೈನೊಣಿನಾಲ್ಪುನೇಯ ತಿತ್ತ	
2 ಶ್ರಾವಣ ಮಾಸದ ಶುದ್ಧ ದನಮಿನೊಮುವಾರದನ್ನು ಮ. ಇವಾರ ಸಾಯಿರ ಒ	
3 ದ್ವಾಢ್ಯರುಂ ಮಲ್ಲಿಯ್ಯನುಂ ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕೆ ಕೊಣ್ಣಿ ಮಣಿಷಿಗಳಿಗಾಲಪ್ಪದಿಕ್ಕು	
4 ಇನ್ನುಗಂ ಇದನಾವನಂತಿದನಡಿದವಂತಿಕೆಜೆಯು ವಾರವೆಯುಂ ವಾ	
5 ರಣಾಸಿಯುಂ ಕವಿರೆಯುವನಡಿದ ಬ್ರಹ್ಮ ಶಿಕಾಯಂ ಸ್ವದತ್ತಾಂಪರ	
6 ದತ್ತಾಂ ವಾಯೋಹರೇತವನುಂದರಾಂ ಷಟ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ	
7 ಏಷ್ವಾಯಾಂ ಜಾಯತೇ ತ್ರೈ	ಮೀ

ಮ್ಯಾಸೋರು ತಾಲೀನ್ ಇಕಿನ ಶಾಸನಗಳು.

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ಮೈಸೂರು ಕೋಡಿಗಳ ಕುರುಬಾರಹಕ್ಕೆಯಬಳಿ ಜರ್ಮಾದಾರ, ಮನೆಯ ಸಮಾಜದಲ್ಲಿ ನಟಿಸುವ ಕಲ್ಲು.

- ಸರೇಣಿ ಸಂಸಾರ ಮುಖ್ಯದ್ವಾರಾ ಹಣವರ್ತತಾ:
 - ದಾನ ಮಹಿಳೆಗ್ರಿ ಬಿಡ್ಗ ವಿಹಕಕ್ಕೆ ಕ್ರೈಸ್ತ ರಕ್ತಾಕ್ರಮ: ಬಿಧ್ಯಾಜಿತ್ವಾಬರ್ಲೋ
 - ರು... ಮೇಲ್ಬ್ರಿಂಪುಕಾಸಾಂಮ್ರಾಜ್ಯ: ಸಪೋರ್ಟೀನತಕ್ಕೆ ಮೊ
 - ನೀತ್ರೈರ ಸಂಭವೋಗುಣವತಾಂಸಿ ಮಾನ್ಯಸಿಂಹೋನ್ವಿಧಃ | ಕರಾರೀನಾ
 - ಉವಾಂಕಸ್ಯ ಧರ್ಮಾಧ್ಯಾಸ್ಯ ಧರಾಪತೇ | ನಿತ್ಯದಾವರತಾಂಯಾತಿ ಮಹಾರಾ
 - ಜ ಸಂಜದಾ | ದಿಕ್ತಾಮಿನೀಕುಚತ್ವೀಪನಾರಕ್ತೀತಃ ಬುಕ್ತಾಂಬಿಕಾಜ
 - ಲರಮ್ಗಾಪಯೋಧಿ ಚಂದ್ರಃ | ಲೀರಾವಶೀಕೃತ ವಿರೋಧಿನುಪಾಲಿ ಲಕ್ಷ್ಮಿಃ ಮೋ
 - ಉವಸೀಪ ವಿಜಯಾಯ ಪುರನಾತ್ | ದುಷಿಕೇ ಕೃತ್ಯಾಚೀರೋಂದ್,೦
 - ಸ್ವೇಹಕಮ್ಮುಖಂ ರವೀಪತತ್ | ವಿಶ್ವಂನ ವಿಶ್ವಾಕ್ರೇಣ ಕುರ
 - ವನ್ನುಣಾಂ ಮುದಾವಯನಾ ಶಾಸ್ತ್ರಸಂ ಶೋಧಸಂಪರ್ವತ್ತತುಲಾ ಪುರಾಘಕಾರಣಾತ್ | ಶಾಕೀರತನಕ್ಕಬ್ದಿ
 - ಚಂದ್ರಃ ಸಮೇಂಧಿಂಗರಿ ಪಷ್ಟರೇ | ಕಾರು ಶಾಮಿ ಪುಂಜೀರೋಂದ್ | ವಸ್ತ್ರಕ್ರೀಣ ಸ್ವಿರವಾನರೇ ಆ ಪರ್ಸುಂಫಾಯ
 - ಮಾಯುಷಮಂವೇ | ಅಂಬಿಕಾರಾಧಿಪರ ಕಾಮಿಯಾ ತಯಿಂಫಾಣಿಃ | ಆಯಃ
 - ಗಾರುಮಂ ಮೈಸೂರು ಸ್ವಲ್ಪ ಮಂಡನ ಮಾದಣಾಯಕ ಹಳ್ಳಿತಕಾವೇರೀ ಕಪಿರಾಂತರೇ ಸೀಮಾ
 - ..ಘರಶಾಲ ಶಿರಾತಕಾರ ಪಶ್ಚಿಮ ದಿಶಿ ರಾಕುಂತದ ಸೇತಿಸಮುದ್ರಧ್ಮಿಃ ಕಬದರ ಪುರೀ ಸೀರತಕ್ರಾ
 - ಕ ರೇಖಾಲೋಕದಯ ವಾರಿಯಸ್ತಿದಯಾ ಭೂಣಾರ್ಥಂಬಯ ಧರ್ಮವಾತಕ ಹಾರಿಂ ಸೇತಿಲರಂ ನರ
 - ಹಂಜರ ಗಾರು ಧೂ ತತ್ತ್ವಾ ಸಿಕ್ತಿಕೇ ಧರ್ಮಃ ಪಾಲನೀಯಃ ಪ್ರಯತ್ನಃ ತತ್ತ್ವರೇವ
 - ಸರಶ್ಯತ್ತು ಧರ್ಮಾತ್ಮಾನರಕ್ಷ್ಯ ಚಿತ್ತ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಧರೇತ ಪರಮಂಧರಾಂ ಷಷ್ಣಿವ
 - ಫರಸಹಸ್ರಾಣಿ ವಿಷಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಯಃ | ಸ್ವದತ್ತಾತ್ ದ್ವಿಗುಣಂ ಪುಣಂ ಪರದತ್ತಾನು ಪಾ
 - ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಪ್ಪಂಧವೇತಾ | ದಾನಪಾಲನಯೋಽರ್ಮಧ್ಯಾದಾನಾಭ್ರಯೋನು ಪಾ
 - ಲನಂ ದಾನಾತ್ ಸರ್ಗಮವಾಪ್ತೋಽಿ ಪಾಲನಾದಪ್ಯತಂ ಪದಂ

ದಣ್ಣಾಯುಕರ ವ್ಯಾಖ್ಯ

ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಏಕಿನ ಶಾಸನಗಳು.

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ಹೆಡತಲೆ ಹೋಬಳಿ ಗಟ್ಟವಾಡಿ ಗ್ರಾಮದ ಗುರುಕಾರರ ಮನೆಯಿಂದ ಬಂದ
ತಾಮ್ರಶಾಪನದ ವರ್ಕಪು.

- 1 ಶಂಥಮನ್ತು ಹರೇಲ್ರೆಪಾ ವರಾಹಸ್ಯದಂಪತ್ತಿ ದಂಡ ಸ್ವಪಾತು
 - 2 ವಕ್ಕೆಮಾಡಿ ಕಲಶಾಯತ್ರಾತ್ಮಿ ಭತ್ತ ಶ್ರಯಂದಧಿ ನಮನ್ತು ०
 - 3 ಗೀರಬ್ರಹ್ಮಂಬಿಂಬಿಂದ್ರ ಹಾಮರ ಕಾರವೇ ತ್ವರ್ತಿ ಲೋಕ ಸರ್ಗಾರಂಭ
 - 4 ಮೂಲಸ್ತಂಭಾಯಂಭಷೇ । ಸ್ವಸ್ತಿರ್ತೀ ಏಬಿಯಾಘ್ಯಾದಯ ತಾ
 - 5 ಉವಾಹನ ತಕ ಪಷ್ಟಂಗಳು ಎಲ್ಲಾ ಸಂದ ವರ್ತಮಾನವಾದ
 - 6 ಏಷು ಸಂದತ್ತಪರದ ಕಾರ್ತಿಕ ಬಿಗಂ ಲೂ ಶ್ರೀಮದ್ರಾಢಾರಾಜ ರಾ
 - 7 ಜ ಪರಮೇಶ್ವರ ಪ್ರಾಧ ಪ್ರತಾಪಾಖ್ಯಾತಿಮ ಏರಸರಪತಿ ಮಹೇ
 - 8 ಶೂಲ ಶ್ರೀಕೃಷ್ಣರಾಜಪೂರ್ಣಯೈಯುನವರು ವೆಂಕ
 - 9 ಖರಾವ್ಯಾಯ್ಯಾಗೆ ಬರಸಿಕೊಳ್ಳ ಕೃಯಾಘಿಧಾನ ತಾಂಮ್ಯ
 - 10 ಶಾಸನದ ಕ್ರಮವೆಂದಂದರೆ ಮಹಿಳೆಯರ ಸಗರದ
 - 11 ಹೇಳಿಬಿಗ್ಗ ಸೇವೆ ಏಕಾರದ ಚಾಪದಿ ವಳಿತದ ಸತ್ಯಾ
 - 12 ಗಾಲ ಸ್ಥಾದ ಉಲ್ಲಾಕವಾಡಿ ಗ್ರಾಮಗಳ್ಕು ಏಕಾರದ ಕೊ
 - 13 ವಡಿ ಶ್ಯಾನಫಾಗ ಸ್ವಲ್ಪದ ಶ್ಯಾನಫಾಗ ಸಹ ಬರೆದು ಕೊಂ
 - 14 ದುಂಬಿಂದ ರೇಖ ಪ್ರಕಾರ ಬಹುಧಾನ್ಯ ಸಂಪತ್ತರಕ್ತ ಹುಟರ್ವ
 - 15 ಸರ್ಕಲ ಸುಖನಾದಾಯ ದವಸಾದಾಯ ಸಹ ಕಂ
 - 16 ಲಿಗು ಇಲ್ಲ ಎಂಗಡಮಣಿಕ್ಕೆ ಮುಗ್ಗೊಂಗೆ ಸಲು
 - 17 ವಸುಂಕಗು & ರಾ ಶಿಂ ಶ್ರೋಮನುಗ ಗಂ ರಾ ಗಂ ರಾ ० ೮೪
 - 18 ಯಂಮುಗುಸರಿ ಉಧಮಂಗಾಮ ಗಂ ಕ್ಕೆ
 - 19 ಹುಟ್ಟ ವಣಿ ಕಂಗು ಇಲ್ಲ ರಾ ೦೯ ಸೂರಯೆತ ತಾರು

- २० ವರಹಾಖ್ಯಕೋಷಾಗಾಲದ ಸೆಟ್ತುರ ಮುಖಾಂತ
 २१ ದೊಕ್ಕನಕ್ಕೆ ನಾಕಲ್ಪವಾಗಿ ಸಂತಾದ ಕಾರಣ
 २२ ಈ ಗ್ರಾಮದ ಯಡೀ ತಪಸ್ಸೇಮೆಯೋರಗ್ಗಾಗ್ಗೆ ನಿಧಾರ್
 २३ ದೃಷ್ಟಿಭೋಗತೀಜ ಸ್ವಾಮ್ಯಂಗಳು ನಿನಗೆ ಸಲುವುದು
 २४ ಯಲ್ಲಿಂದ ಮುಂದೆ ನೀನು ಮಾಡುವ ಅಥವ್ಯಾಯಾನಪರಿ
 २५ (ವ) ತರ್ಫನಗೆಂಬ ವ್ಯಾಪಾರಕಡತಃ ಸ್ವಯಂಗಳಿಗೇನಲು
 २६ ಪ್ರದಾಣದಿಂದ ಘಟ್ಟ ಪ್ರಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುವಾ
 २७ ಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಕಾಶ್ಚತವಾಗಿ ಅನುಧವಿಸಿಕೊಂ
 २८ ದು ಬರುವುದು ಏಕೈವ ಭಗಿನೀ ರೋಕೇ ಸಮೇಷಾ
 २९ ಮೇವ ಭಂಧುಭಾಂತಭೋಜ್ಯಾನ ಕರಗ್ಗಾತ್ಮಾ ವಿಪ್ರದ
 ३० ತ್ವಾಮಸುಂಧರಾ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೀಷರೇ
 ३१ ತಪಸುಂಧರಾಂ ದಷ್ಟಿ ವಷ್ಟ ಸಹಸ್ರಾಣಿ ವಿಷಾಯಾಂ
 ३२ ಜಾಯತೇತ್ರಮಿಃ

ಶ್ರೀ ಕೃಷ್ಣರಾಜ

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ನಂಜನಗೂಡು ಕನೆಬಾ ಹೋಬಳಿ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರಬಳಿ ದೊರೆತ 1ನೇಯ ಶಾಸನದನೆಕಲು

- १ ಪರಸಂಪತ್ತರದ ಚೈಶಾಬ ಶು ಗಳ ಲೂ ಶ್ರೀಮತು ಮಹಿಳೆ
 २ ರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಕಾರದ ತಲುಪ್ಪೆಯಗೆ ಬರಸಿ
 ३ ಕರುಹಿಸಿದ ನಿರೂಪ ಆದಾಗಿ ಕಳರೆ ಲಕ್ಷ್ಮೀಕಾನ್ತ ಸ್ವಾಮಿ
 ४ ದುರ್ವರ ರಘೀತ್ವವಕ್ಕೆ ನಿಂನ ಹೋಬಳಿ ಗಡಿಗಳಿಂದ ತಪ್ಪಿ
 ५ ರ ಮೇಲುಕಟ್ಟಿ ಅಡಿಗಬ್ಬ ಕುಂಬಾರ ಸ್ವರೂಪು ಯರೆ ಕಾ
 ६ ಯಾ ಮೇರ್ಹೋಗರ ಹುಣಿ ಗಂಧ ವೇದದಾದ ಹಣಮಂಟಪ
 ७ ಸುಂದರವಂತಿನು ತರಿಸಿಕೊಳ್ಳು ರಘೀತ್ವವಂತಿನು
 ८ ಸಂಪೂರ್ಣವಾಗಿ ಆಗಮಾಡಿತುವುದು

° ಕಂರೀರವ ನರಸರಾಜವ್ಯಾಜೆಯರು

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ಅದೇ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರ ಬಳಿ ದೊರೆತ 2ನೇಯ ಶಾಸನದ ನೆಕಲು

- १ ಸರ್ವಚಿತು ಸಂಪತ್ತರದ ಶ್ರಾವಣ ಶು ಒ ಲು ಶ್ರೀಮತು
 २ ಮಹಿಳೆ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಕಾರದ ತಲು
 ३ ವೈಯುಗೆ ಬರೆ ಕರುಹಿಸಿದ ನಿರೂಪ ಆದಾಗಿ ಕಳರೆ ಲಕ್ಷ್ಮೀ
 ४ ಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧಿಗೆ
 ५ ಪ್ರಷ್ಟಿನಿರು ಪರಾಕ್ರಮ ಗ್ರಾಮದ ಕೇರಿಸಿ ಶಿರಾಪ್ರತಿಷ್ಠಿಯನು
 ६ ಮಾಡಿಸಿಕೊಡಿಸುವ ರಿತಿಗೆ ಅಪ್ಪಣಿ ಮಾಡಿಸಿಯಾದೇವ ಆ
 ७ ಪ್ರಕಾರಕ್ಕೆ ಕಳರೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನ
 ८ ಕ್ಕೆ ನಿಂದ ಹೋಬಳಿ ಸೀಮೇಲಿ ಪ್ರಷ್ಟಿನಿರು ಪರಾಕ್ರಮ ಗ್ರಾಮ
 ९ ಪನು ಕೊಡಿಸಿ ನಿರ್ಬಾಪ್ರತಿಷ್ಠಿಯನು ಮಾಡಿಕೊಡಿತುವುದು.
 १० ಶ್ರೀ ಕಂರೀರವ ನರಸರಾಜವ್ಯಾಜೆ ಖರಪರು

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ಅದೇ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರಲ್ಲಿ ದೊರೆತ 3ನೇಯ ಶಾಸನದ ನೆಕಲು

- १ ಸರ್ವಧಾರಿ ಸಂಪತ್ತರದ ಕಾರ್ಣಿಕ ಶು ನಾ ಲು ಶ್ರೀಮತು ಜವಳಿ ರಾಘಾ
 २ ದಾಯಿ ತಾವಡಿ ಮಣಿಹಾರ ಹರಿವಾಸಯ್ಯಾಗೆ ನೀನು ಈ
 ३ ಪ್ರಷ್ಟಿನಿರು ಗ್ರಾಮ ಗ ಯಾ ಉಪಗ್ರಾಮ ಸುಂಕಾಯಿ ಪ್ರಾ
 ४ ದ ಗ್ರಾಮ ಗ ನಕಾ ಯಾದಕ್ಕೆ ಸಲುವ ಗದ್ದೆ ದೆದ್ದು ಲೂ ತೂಳ
 ५ ತುಡಿಕ ಸುಂಕಾಯಿ ಮುಂತಾಗಿ ಅಸಕಲ ಸ್ವಾಮ್ಯಾನು ಕರೆ
 ६ ರ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾ
 ७ ರಾಧನಗೆ ನಡೆದು ಬರುವಕಾಗೆ ಧಾರೇಯೆದು ಶಿರಾಪ್ರತಿಷ್ಠಿಯನು
 ८ ಮಾಡಿಸಿ ತಾಂಮುಖಾಸನವನ್ನು ಬರೆಸಿಕೊಳ್ಳು ಇಂದೇವ
 ९ ಯಾಗಿ ಯಾ ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ರಾಘಾದಾಯ
 १० ಹುಗೆಕಾಣಕೆ ಹಣ ಮುಂತಾಗಿ ಪ್ರಷ್ಟಿನ್ನು ಕಾರಕ್ಕೆ ಸಲತಕ್ಕೆ ಪ್ರೋಂ
 ११ ಮಿನ ಹಣವನ್ನು ಕೇಳಿದೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು

- १२ बरुव १५४ के त्रियन्तु वादिसि इद्देवयादका
 १३ रज अप्तकारके कर्ते प्रत्येकांतरामियवर्पति
 १४ तर दीवाराधनें सलव लालीनकर्ती गारुम न या
 १५ लुपगारुम लेलेकायि खुरद गारुम व्हांदु नक च
 १६ गारुमगीलंद सलव जपदि लाभादायि केंगेकाण्ठके
 १७ व्हजरह छत्ते प्रकारके व्हेलमृन व्हजवन्तु कैरावन
 १८ वर्वेवान्तवागि नदेसिकैलंदु बरुवुदेंदु बरेसिव
 १९ तापन न्तु दत्तांत्र परदत्तांवायेकर्त्तवसुन्धरा०
 २० घट्टवश्व नमनारुण विष्वामीयां जायतेर्कुमिः ॥ ४९

೨೧ ಕಂತ್ರೀರವ ಸರಪರಾಜ ವೋಡೆಯರವರು

ಯಳಿದ್ದೂರು ತಾಲ್ಲಿನ್ನೇ ಕಿನ ಶಾಸನಗಳು

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ಯಂದೂ ತಾಲ್ಲಿಕ್ಕು ಕನಕದಯಲ್ಲಿ ಪ್ರೇರಣ ಶ್ರೀನಿವಾಸರ್ಹಂಗಾರ್ಥ ಮನೆಯಲ್ಲಿ ಸಹ್ಯದ ವೋಲೆಗರಿಯಲ್ಲಿ ಒರಿದ ಶಾಮೃತಾನಂದ ಪ್ರತಿ

(ನಾಗರಾಕ್ಷರ)

- ३३ ವಾಕ್ಯಪ್ರಮಾಣೀಭು ಪರಾಂಪರ್ಯಾಧಿಮುಖೇಯುಷ್ಯೇ ಕೊಂಡನ್ಯುಗೀತ್ತಜಾತಾಯ ಹೊವಸ್ತಂಬಾಯ ಯಾ
 ३४ ಜುಷ್ಯೇ | ಶಾಖನೇ ಸುಫರಿತಾಯ ಸಮಸ್ತ ಗುಣಶಾಲನೇ | ಶ್ರೀಮದ್ಯೇಂಕಣಾಘಸ್ಯ ಕೈಂಕರಾಸಕ್ತಿಚೀತ
 ३५ ಸೇ ಮೆಂಕಣಾಚಾರ್ಯಪ್ರತಾಯ ರಾಮಾನುಜ ಮಹಾತ್ಮೆ ನೇ | ಹೊಯ್ದಾಬ್ದೀ ಮಹಾರಾಷ್ಟ್ರ ಪ್ರಸಿದ್ಧಂ
 ३६ ಜಗತೀತರೇ | ಮಹದೇವಪೂರಾತ್ಮಾಂಧಿಂದಿಕಮಾತ್ರತ್ವಸಂಸ್ಥಿತಂ ಹಂದಿಕು
 ३७ ಪ್ರಾಭಿಧಾನಾಯಾಃಪರ್ಯಾದಕ್ಷಣತಃಸ್ಯಿತಂ ಕಾರೇಪೂರಾಹ್ಯಯಾದ್ಯಾ, ಮಾತ್ಸ್ಯಿಮಾಯಾಂದಿಕ
 ३८ ಸ್ಯಿತಂ | ಗ್ರಾಮಾತ್ ದೇವನಪ್ರಾಣತ್ವತ್ತರಸ್ಯಾಂದಿತಿಸ್ಯಿತಂ ನಾಮಾ ಕುಂದಲವಾದೀತಪ್ರಧಿತಂ
 ३९ ಗ್ರಾಮಮುತ್ತಮಂ ಕೃಷ್ಣದೇವಮಹಾರಾಯಾ ಪೂನಾನ್ಯೇಮಂಸ್ಯಾನಾಂಸಹಿರಜ್ಯಾಪಯೇಧಾರಾ
 ४० ಪ್ರಜ್ಞಾತಂದತ್ತವಾಸ್ಯಾದಾ | ಏರಪಾಂಡಯರ ಕಲ್ಪವತ್ತಿಂತುರವನಪುರದ ಪೌರೋಧಾಂದ ಮುಂದಲು
 ४१ ಸ್ಯಾಮುನಾಥದೇವರ ಹೊಲಿದಿಂದ ಕೆಂಕಲು ಮಾಡಯನ ಪುರಕೆ ಪಡುವಲು ಪರಿಶಯನ ತೊಡಿಗಳಿಂ ಬಡಗಲು
 ४२ ಗ್ರಾಮವನು
 ४३ ದಾನಪಾಲನಯೋಮರ್ಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯಾನುಪಾಲನಂ | ದಾನಾತ್ ಸ್ಯಾಗರುವಾಬ್ದೀತ
 ४४ ಪಾಲನಾಡತ್ಯಾತಂಪದಂ | ಸ್ಯಾದತ್ತಾ ದ್ವಿಗುಣಂ ಪ್ರಜ್ಞಾಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
 ४५ ತಾತ್ಪರಾರೇಣ ಸ್ಯಾದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ | ಶ್ರೀ ಶ್ರೀ

ಶ್ರೀ ವಿರಾಹಾಕ್ಷ

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ಅದೇ ತಾರೋಕ್ಕೀಕು ಕನಬಾ ಹೋಬಳಿ ಗೌಡ ಹಳ್ಳಿಗೆ ಪ್ರಜ್ಞಾ ಬೆಣ್ಣುದ ಬುಡದಲ್ಲಿ ಹಳ್ಳಿದ
ಬಳಿಬಿಡ್ಡಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ $1' - 2'' \times 2' - 2''$

- | | |
|---|--|
| १ ಶ್ರೀ ಬಹುಧಾನ್ಯ ಸಂಪನ್ಮರ ಶಾ
२ ವಣ ಶು ಈ ಲು ಶ್ರೀ ಬಯಿಚ
३ ನಾಯಕರು ಶ್ರೀ ಏರಧಿದ್ರ | ४ ದೇವಂಗ ಬಣ್ಣ ಭೂಮಿ ಸೂರ್ಯ
५ ಚಂದ್ರರು ಸಾಕ್ಷಿ ಶ್ರೀ |
|---|--|

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ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿಗೆ ಪತ್ತಿಮು ನ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕುಂಡೆ ಬಳಿ

- | | |
|--|---|
| १ ಶ್ರೀಮತು ರಾಕ್ಷಸನ ಸಂಪತ್ತರ ಹಾ
२ ಲ್ಲಿನ ಶು ಈ ಶುಲು ಹಿರಯೋಡೆ
३ ಯುರಾಂತ್ಯಾರುಷಿಕಪ್ಯ ದೇವರಿಗೆ | ४
५ ಧರ್ಮಾರ್ಥ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಮಂ
६ ಇವ ಶ್ರೀಶ್ರೀ |
|--|---|

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ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿನಿಂದ ತಲಕಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಲಿಯ ವೋತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ $2' - 6'' \times 1' - 3''$

- | | |
|---|----------------------------------|
| १ ಸ್ಯಾಸ್ತಿಶ್ರೀ ಜಯ ಸಂ
२ ಪತ್ತರ ಕಾರ್ತಿಕ ಸು ಈ
३ ಲು ನಾಗಾಗೋಂಡ | ४ ನ ಮಗ ದೇವಗಾಂಡ ದೇ
५ ವರೋಕಕ ಸಂದ |
|---|----------------------------------|

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ಅದೇ ಕೆನ್ನೂರು ಮಜರೆ ಹೊನೊರಿಂದ ಕುಂಕಾರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ತುಂಡುಕಲ್ಲು

- | | |
|--|--|
| १ ಸ್ಯಾಸ್ತಿಶ್ರೀ ಏಜಯಾಧ್ಯಾದಯ ಕಾಲಿವಾಕ...
२ ಏಕ್ರಮ ಸಂಪತ್ತರದ ಪ್ರಷ್ಟ ಶು ಈ ಸ್ಯಾಮುವಾರ
ದಲು ಶ್ರೀಮತು
३ ಸ್ಯಾವಂಜಿ ಸೆತ್ತಿಯರು ತಮ್ಮ ಮಾತಾತ್ಯಗಳಿಗೆ...
४ ವಾಣಿಯಾಗಿಬ್ರಹ್ಮಂದು ಮಂಜಪವ ಕಟ್ಟಿಸಿ ಶ್ರೀ ಹನು | ५ ಪ್ರತಿಕ್ಯಾತ್ಯಾನೂ ಮಾಡಿಸಿ ಅ ದೇವರ ಸ್ಯಾವೇಧ್ಯ ಪೂಜೆ
ಶರ ...
६ ಕೈ ತಮ್ಮ ಕ್ರಮವಾಗಿ ಬಂದಿರುವ ಆಲದ
ಮರದ ...
७ ಯಲ್ಲಿ ಅಯಾದು ಕೊಳಗ ಗದ್ದೆಯನೂ...
८ ಕೊಟ್ಟಿರು..... |
|--|--|

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

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ಯಂದುರು ತಾಲ್ಲಿಕು ಕನಬಾ ಹೋಬಳಿ ಕೆನ್ನೂರು ಮಜರೆ ಕೊನೂರಿನಿಂದ ಪ್ರಭುದೇವರ ಬೆಟ್ಟಕ್ಕೆ
ಉತ್ತರ ಪಾಠು ಭಾವಿ ಒಳಿದಿದ್ದರುವ ಕಲ್ಪ

ಪ್ರಮಾಣ 3'-3" x 1'-9"

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| १ ನಿಂದ ಸಂಪತ್ತ ಮಾಗ ನುಗ | ६ ಹೆಲಿ १०१० ಹತ್ತು ಕೊಳಗ ಯಾ |
| २ ಲೂ ಮಾದಂಜನಾಯಿಕಂಗೆ | ७ ದಕೆ ತಹಿದವರು ಗಂಗೆಯು .. |
| ३ ಧಮ್ಮವಾಗದೇಕೆಂದು ನಂಜ | ८ ಬೃಹತ್ತಿಂದ ಕೊಂಡ ಪಾರ್ಕದ |
| ४ ಪ್ರರಸರು ಮತದ ಧರ್ಮಪ್ರದೇ | ९ ಲ ಹೋಹರು ಶಿವಾದವೇ |
| ५ ಪಂಗ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ | १० ಶರಸು ಶ್ರೀಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಮಣಿಗನ ಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆ ತೂಬಿನ ಬಳಿ ಕಟ್ಟಿಗೆ
ಕಟ್ಟಿರುವ ಕಲ್ಪನಲ್ಲಿ

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| १ ಅಂಗಿರಸ ಸಂಪತ್ತರ ಭಾದ್ಯ | ಹಕ್ಕೆ ಬಿಟ್ಟಿ ಗಡ್ಡೆ ಬಂ ८ १० ಹತ್ತು |
| २ ಪದ ಶು ರ ಬುದ್ದವಾರದಲು | ७ ತೂಬಿಗೆ ಮೂಡೇ ಬಡಗೊಂ |
| ३ ಸೋಮುಶಿವಾಕಾಯುರ ಶ್ರೀ | ८ ರುವ ಹಕ್ಕೆ ಧೂಮಿಯನ್ನು ಬಿಟ್ಟು |
| ४ ಚಂನರಾಜ ದೇವರು ಮತದ
ಕಟ್ಟಿಸಿ ತರಂತಿಗಳಿದಾಸೋ | ९ ಕೆಳಿತ್ತಿರು |

(ಕಟ್ಟಿದಲ್ಲಿಸೇರಿದೆ)

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ಅದೇ ತಾಲ್ಲಿಕು ಅಗರದ ಹೋಬಳಿ ಮಂಡ್ರಾರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳಾದೀ ಕಲ್ಪನಲ್ಲಿ
ಸ್ವರ್ವತ್ವ ತಕವರುಷ ಗಳಿಂತನೆಯ ರಖಿದಿ, ಸಂಪತ್ತರ
ದ ಮಾಪ ಬ ರ ಸೋರಹಿತಣೀ ಸಕ್ಕತ್ತದ
ಲು ಶ್ರೀಮಂತುಹಾಮಂಡೇಶ್ವರ ಅರ
ರಾಯ ವಿಧಾಡಿಭಾಜಿಗೆ ತಪ್ಪಿ ಪರಾಯ
ರ ಗಂಡ ಪೂರ್ವದಳಿ ಪಟ್ಟಿ ಮು ಸಮುದ್ರ
ಧಿಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾ
ಯರು ಪ್ರಧೀರಾಜ್ಞಂಗ್ನಿಪ್ಪತ್ತಿರಲು ಶ್ರೀಮ
ದುಹೇಂದ್ರ ಪುರವಾದ ಮಂಡಿರ ಶ್ರೀಮದ
ಸೇವ ಮಹಾಜನಂಗಳು ಅಣಿರಮಾಯ
ಸೆಟ್ಟಿ ಕೇತಮಲ್ಲಿಸೆಟ್ಟಿಯಾಗಿಸ್ತಿನಾಡ
ಸಮಾರ್ಪಿತ ಪಲಪು ಸಮಸ್ತಗ್ರಂಥದ ಉಡುಪಿ ಬೀಳಿ
ತಂಚ್ಯುಂಗ ವೆಂಡಂಬಿಟ್ಟು ಅಮದ್ವಿರ
ಶ್ರೀ ದೇಸನಾಥ ದೇವಂಗ

ಪೂರ್ವದಲು ಬಿಟ್ಟು .. ದುರ್ವಾಪುರಾ
ಇ ಅಧಾರ್ಯಗತರ ಸಿತಾಹಾರ ವೇದ ಪಾರಾಯ
ಇ

२ ತಿರುವಾಯಿ ಶ್ರೀಕಾರ್ಯಕ್ಕೆ ಉರಮುಡಿಣಿ ಮಾಯ
ಇನ ಧೂಮಿಯಿಂಗೆ ಇಕ್ಕೆಣ್ಣಿಗೆ ಗಡ್ಡೆ ಹೆಲಿ
ಹೋಬಳಿ ಸಹ ಅಸರ್ವ ಪ್ರಭಗಳ ಅನುಮಾತದಿಂದ
ಅಮಾಯ ಸೆಟ್ಟಿ ವೋಳಿಗುಳಿರಲು ಧಾರಾಪೂರ್ವ
ಕವಾಗಿ ಕೆಳಿತ್ತಿರು ಮತ್ತಂ ಆ ಉರಮಕಸರದಷ್ಟಂ
ಕವಂ ಆಚಂದ್ರಾಕ್ರಿವಾಗಿ ಸಹೆವಂತಾಗಿ ಶ್ರೀ ದೇ
ಸಿನಾಥ ದೇವರಿಗೆ ಸರ್ವಪ್ರಭಗಳಿಂಬಿಟ್ಟು
ಬಿಟ್ಟ ದುರ್ವಾ ಸ್ವದತ್ತಂ

ವಾಯುಂಹರೇತ ವಸುಂಧರಾಂ ಷಟ್ಟಿ ವಾಯ
ಸಕರಾಂಜಿ ಏಪ್ರಾಯಾಂ ಜಾಯಕೇ ಕಿಂ

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ಅದೇ ಮಂಡ್ರಾರಿಗೆ ರ ಮೈಲಿ ದೂರದಲ್ಲಿ ಕಟ್ಟಿನ ತೋಳಿದ ಬದುವಿನಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಪ

ಪ್ರಮಾಣ 2'-6" x 1'-6"

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| १ ಸ್ವಾಭಾನು ಸಂಪತ್ತರದ ಶ್ರಾವಣ ಶುದ್ಧಿ १० | ५ ದೇವಂಗೆ ಸ್ವೇಚ್ಚಾದ್ಯಕ್ಕೆಂದು ದಾವಾಗಿ ಬಿಟ್ಟು |
| २ ಶು १० ಲೂ ತಿರುಮಲರಾಯಿರಿಗೆ ಧರ್ಮ | ६ ಕೆಟ್ಟಿ ಧೂಮಿ ಬಂ १ ಇದನು ಅರೆಬಿಲು |
| ३ ವಾಗರೆಂದು ಶ್ರೀಮಂತುಹೇಂದ್ರ ಪುರದ | ७ ಅಣುಪಿದರು ಗೋವಕೆಂದು ಪಾಪಕ್ಕೆ ಹೋ |
| ४ ಸಮಸ್ತನಾಡ ಗ್ರಂಥಗಳು ಸೋಮೇಶ್ವರ | ८ ಹರು ಶ್ರೀಶ್ರೀ |

ಶಿವಮೋಗ್ಗ ದಿಸ್ತ್ರಿಕ್ಟನ ಶಾಸನಗಳು

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ಶಿವಮೋಗ್ಗ ತಾಲ್ಲೂಕು

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ಶಿವಮೋಗ್ಗ ಯಲ್ಲಿ ನರಸಿಂಹಾಚಾಯರಲ್ಲಿ ಸಕ್ಕಿದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

- ¹ ಹರೇಲ್ರೆರಾವರಾಹಸ್ಯದಂಭಾತ್ಯಾದಂಡಃ ನವಾತುವಃ ಈಮಾದ್ಬಿಕಲಶಾಯತ್
- ² ಧಾತ್ರೀ ಧತ್ರ ಶ್ರಯಂಧಧಾ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯಾದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ
- ³ ಗಂಧಾರೆಯ ಪ್ರಮಾದಿ ಸಂಪತ್ತರದ ನಿಜ ಧಾದ್ರಪದ ಬಿಂಬಿ ಲು ಶ್ರೀಮತು ಎಡಪ ಮುರಾರಿ
- ⁴ ಕೋಡಿಕೆ ಕೋಡಿಭಾರೆ ಇತ್ಯಾದ್ವಿದ್ವಿಕಾದ್ವಿತ್ಯತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಭಾಪಕ ಶಿವಗುಡಃ ಧತ್ರ
- ⁵ ಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವನಾಯಕರ ವಂಶೋದ್ಯಮರಾದ ಸೋವಾಕೇಬಿರ
- ⁶ ನಾರುಕರ ಧರ್ಮ-ಪತ್ರಿಯರಾದ ಚಿಂನಂಪಾಸಿಯವರು ತುಂಗಾ ಶೀರದಳ್ಳು ಶ್ರೀ ಪರಿಷರ
- ⁷ ಕ್ರಮಿತರು ಕಟ್ಟಿಸಿದ ಮಲ್ಲಕಾಸುರವ ದೇವರ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಒರ
- ⁸ ನಿಕೊಣಿ ಎತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನಕ್ರಮಾಚಂಕಂದರೆ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಅರೆತ್ತಿನ ಮಾ
- ⁹ ನ್ಯಾ ಶಿವಾರ್ಥಿತವಾಗಿ ಬಿಟ್ಟಿಫೇವೆ ಆಡಕೆ ಮೇಣನು ಬೇಳಿರಿ ಕವಾಡ ಮುಂ
- ¹⁰ ತಾದ್ರಗಂಸಿನ ಸರಕು ಹೇರತಾಗಿ ಅಕ್ಕ ಧತ್ರ ರಾಗಿ ತುಪ್ತ ಕಾಯಿ ದೆಲ್ಲ ಮುಂ
- ¹¹ ತಾಗಿ ದುರ್ಗದ ಹೋಬಿಳಿ ಪಟ್ಟಿದ ಕೆಗಳ ಸುಂಕ ಲಾಣಿಗರಳ್ಳೂ ಬರೆಸಿ ದೇ
- ¹² ವಾಲಯ ಧರ್ಮವ ನಡೆಸಿಕೊಂಡು ಬಹಿರ್ಯೆಂದು ಕೊಣ ಧರ್ಮಶಾಸನ
- ¹³ ದಾನ ಪಾಲನಯೋಽಮರ್ದ್ಯಾದಾನಾಭ್ರೀಯೋನಃಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ
- ¹⁴ ಮವಾಷ್ಯೋತಿ ಪಾಲನಾದ ಚೈತಂ ಪದಂ

ಶ್ರೀ ಸದಾಶಿವ

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ಹೋಳಿಲೂರು ಹೋಳಿಬಳಿ ಕೋಡಿಯಲ್ಲಿ ತುಂಗಾ ನದಿಯ ಕಡೆಯ ಪಾವಟಗೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲನ್ನಲ್ಲಿ

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| <ul style="list-style-type: none"> ¹ ಸರ್ವಧಾರಿ ಸಂಪತ್ತರ ಪುಷ್ಟಿ ² ಬಿಂಬಿ ಶ್ರೀಮತು ಧರ್ಮಪತ್ರ ³ ಗವುಡರ ಮಗ ಚಿಕ್ಕಪತ್ನಿ ಮಾಗ | <ul style="list-style-type: none"> ⁴ ವೀರಪಂಗ ಉಡ ಮಾಡದ ದೇ ⁵ ವಾಲಯದ ದೀಪಸ್ತಂಧಕೆ ⁶ ಮಂಗಳಮಹಾ ಶ್ರೀರ್ಹಿ |
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ಅದೇ ಕೋಡಿಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲನ್ನಲ್ಲಿ

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| <ul style="list-style-type: none"> ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಕಿತ ಶ್ರೀಮ ² ಸ್ವಹಾವಂಡರ್ಜೀಸ್ವರ ಅರಿರಾಯವಿ ³ ಧಾದಹಾಂಗೆ ತಪ್ಪಿವ ರಾಯಾರ ಗಂಡ ⁴ ಚತುಸ್ಯಮುದ್ರಾಧಿ ಪತಿ ಶ್ರೀಪಿರಿದೇವ ⁵ ರಾಯಾರ ರಾಜ್ಯವನಾರುವಲ್ಲಿ ಕೂಡ | <ul style="list-style-type: none"> ⁶ ಲಯ ಶ್ರೀಮತು ಕೂಡ ಗೌಡನಮಗ ⁷ ಕಾಮಗಪ್ರದ ವೇರಮುಯಲಲ ಪಲರ ⁸ ನಿಷದು ಶಾಸನಂ ಸುರಲೀಕ ಗತನಾದಂ ⁹ ಅತನ ತಂಮ ನಿಲಿಸಿದ ನಿಷಧಿಯ ಕಲ್ಲು ¹⁰ ಮಂಗಳಮಹಾ ಶ್ರೀ |
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ಸಂಗೀರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ನಾಗರದ ಕನಡೆಯಲ್ಲಿ ಕಲ್ಲಾಳ ಹನುಮಂತಾಚಾಯರ ಪರಿಧಿದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (1 ಹಲಗೆ)
(ಮುಂಭಾಗ)

- ¹ ಸಮಸ್ತಂಗೀರಕ್ಷಂಬಿ ಚಂದ್ರಚಾಮರ ಶಾರವೇ ಶ್ರೇಣೀ
- ² ಕೃಂಗರಾರಂಭ ಮುಲಸ್ತಂಧಾಯಶಂಧವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯ
- ³ ದಯಾ ಶಾಲವಾಹನಶಕ ವರುಷ ಇಂಂನೆಯ ರಕ್ತಾಂಶ ಸಂಪತ್ತರದ

- ^१ ನಿಜಕ್ರಾಣ ಕುಂಭ ಅಲ್ಲಿ ಶ್ರೀಮದ್ದೇವವ ಮುರಾರಿಕೋಟಿ ಸೋಽಭಾಗ
^२ ಈ ವಿಶುದ್ಧ ಪ್ರಾಧಿಕಾರ್ಥಿ ಶ್ರೀತಿಪ್ರಾಪಕ ಶಿವಗುರುಧಕ್ತಿ ಪ
^३ ರಾಮುಳರಾದ ಕೇಳಿದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ಮಂಳೇಧ್ಯವ
^४ ರಾದ ಸಂಕಳ್ಳ ನಾಯಕರ ಪ್ರಾಧಿತ್ಯರು ಸಿದ್ಧಪ್ರಾಯಕರ ಪ್ರಾಧಿತ್ಯರು
^५ ಶಿವಪ್ರಾಯಕರ ಪ್ರಾಧಿತ್ಯರು ಸೋಽಮಶೈಬರನಾಯಕರ ದರ್ಮಪತ್ತಿಯ
^६ ರಾದ ಕೆಂನಂಖಾಚಯವರೂ ಹಸ್ತಾಂತರದ ಸೇನದೊಷವಯಾರಂ
^७ ಜನಮಾರ್ಗ ತಿಂಮಾಯಗೆ ಬರಸಿಕೊಟ್ಟಿ ಘೀರಿದಾನ ಧರ್ಮಶಾಸನ ಕುಮ
^८ ಮಂತ್ರಂದರೆ ಆರನಾಡನಲ್ಲಿಂದ ಸೀಮೆಯಲ್ಲಿದ ಕೋಣಗಾರ್ಮಂದಿಂ
^९ ದ ಸಿವಾಂ ಈ ನಾರಾದ ನರಸಿಂಹಪುರದ ಲಂಗಾವಧಾಸಿಗೆ ಕೋ
^{१०} ಛುದಬಿಗೆಯಲ್ಲೂ ಅತನಾನ್ತೇ ಕೇಳಿತ್ವಾರಧಿ ಅನುಭವಿಸದೆ ಆರ
^{११} ಮನೆ ಪವಾರೀಯಾಗಿ ಸಿಸ್ತಿಗೆಕೊಡಿ ಬರುತ್ತಿದ್ದ ಬಗೆಗ ಇಂಕೆ ವಿವರ
^{१२} ಯೇ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗರು ಬರಸಿದ ಪ್ರಮಾಣಾಂಶಾವಾಂಬಿ
^{१३} ಜು ಲಗೆ ರ ಗಡ್ಡಿಬೀಜಿ ಲ ಯಾದರವತ್ತಿನಲ್ಲಿ ಬೀಜಿಂ ||१० ಅಂತ್ಯಬೀಜಿಂ
^{१४} ಬಿ ಇಂ ||१० ಕಗೆ ಇಂ ತ್ರಿಜು ಅಗ್ರಹಾರದಲ್ಲಿ ಸಿಸ್ತಿಗೆಕೊಡಿದ ಸರಸಮತ್ವ ಪ್ರ
^{१५} ಛುದನಾನ್ತೇಯಂದ ಸುತ್ತನ ಬಿಂಗಾರ್ಮಂದಿಂದ ಗಣ ||१० ಉಂಘಯಂ ಗಣ ||१० ಕೆ
^{१६} ವಿವರ ದುಂಧಿಬಂಪತ್ತರ ಮಾರ್ಗಶಿರ ಶು ಇಂ ಸ್ತುರವಾರ ಶಸ್ತ್ರಮೇಷಿ
^{१७} ಪುಣ್ಯಕಾಲದಲ್ಲಿಬಿಟ್ಟಿದ್ದು ಗಣ ಇಂಧಿರೋದ್ಗಾರಿ ಸಂಪತ್ತರದ ಅಶ್ವೀಜ ಶು ಗಂಭು
^{१८} ಬಿಟ್ಟಿದ್ದು ಗ ||१० ಉಂಘಯಂಗ ಇಂ ||१० ಇಪ್ಪತ್ತನಾಲ್ಯಂಪರೆ ಪರಹನಾನ್ತೇಯಂ
^{१९} ನೂ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ನಿವ

(ಹಂಭಾಗ)

- ^{२०} ಓ ಅಗ್ರಹಾರದಪಳಗಣ ಮನೇನವೇಶನಸಹ ಶಿವಾರ್ಥಿತವಾಗಿಬಿಟ್ಟೆ
^{२१} ವಾಗಿ ಈ ಘೋಮಾಯ ತಂಗಾರ್ಥಿಯಾದಿಯಾವಾಗ್ಯಾ ನಿಧಿ ಸಿಕ್ಕೇಪಣಲಪಾಭಾಜಿ
^{२२} ಅಕ್ಷೇರ್ಣ ಆಗಾಮಿ ಸಿದನಾಧ್ಯಂಗರ್ಧಿಂಬಿ ಅಷ್ಟಿಗೋಗ ತೇಜನಾನ್ಯಂಮೃವನೂ
^{२३} ಪೂರ್ವಮರಿಯಾದಘ್ಯಾಲ್ ಆಗುಮಾಡಿಕೊಂಡು ನಿಂನ ಸಂತಾನಪಾರ
^{२४} ಒಪಯ್ಯವಾಗಿ ಅಚಂದ್ರಾಕ್ಷಣಾಂಧಾಯಾಗಿ ದಾನಾಧಿಕ್ರಯ
^{२५} ಪರಿವರ್ತನೆಗೆ ಸಲಸಿಕೊಂಡು ಸಃಖಿಂ ಅನುಭವಿಸಿ ಬಾ
^{२६} ಹೆಂದುಬರಸಿಕೊಟ್ಟಿ ಘೀರಿದಾನಪರ್ಮಶಾಸನ ಅದಿತ್ಯಂಪಂದಾವ
^{२७} ನಿರ್ಲೋನಲಕ್ಷ್ಯ ದ್ವಾರಾ ಮಿರಾಪೂರ್ಣ ಹ್ಯಾದರೀಯಾಂಯಮಾತ್ರ ಅಹಂಕ್ಷ ರಾ
^{२८} ಶ್ರೀಕೃಷ್ಣರ್ಥಂಧ್ಯೇಧಮಾಸ್ಯ ಜಾನಾತಿಸರಸ್ಯ ಶಿ(ವ್ಯ)ತ್ತಂ ಸ್ವದತ್ತಾದಿ
^{२९} ಗುಣಂ ಪ್ರಜ್ಞಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಕಾರೇಣ
^{३०} ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಧವೇತು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತು ವ
^{३१} ಸುಂದರಾಂ ಷಟ್ಪ್ರಿವರುಷರಕ್ಷಾಣಿ ವಿಭಾಗ್ಯಾಂಜಾಯಾತೇಕ್ರ
^{३२} ಏಂ ದಾನಪಾಲನಯೋಮ್ಯಾಂತ್ಯೇ ದಾನಾಧ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾ
^{३३} ತ್ವಾಗ್ರಮಾವಾಷ್ಟ್ಯೋತಿ ವಾಲನಾದಮ್ಯೇತಂಪದಂ ಶ್ರೀಸದಾಶ
^{३४} ವ

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ಅದೇ ಕನಬಾ ಹೋಬಳಿ ಕೆಳದಿ ಗ್ರಾಮದ ನಾಡಿಗ ಶ್ರಾಮರಾಯರ ಪತದಲ್ಲಿದ್ದ
ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- ^१ ವಿಷಂಪತ್ತರದ ವಾಲ್ಗಣ ಶು ಗಂಭು ಶ್ರೀಮತ್ತು ಈ
^२ ದ ಏರಧಿನಾಯಕರು ಮಾಲಪಂಥಿವರ ನಿಲಯನಮ
^३ ಲ್ಲಗೆಬಿಟ್ಟಿ ಉಂಬಳತಾಂಬ್ರಿಶಾಸನದ ಕ್ರಮವಂತಿಂ
^४ ದರೆ ನಿನು ಆರಮನೆಗೆ ಸೇವಕನಾಗಿದ್ದಿಲ್ಲ ನಿನಗೆ ಉಂ
^५ ಬಿಂದುಗಾಗಿ ಬಿಟ್ಟಿದ್ದು ಕೆಳದಿ ಶ್ರೀಮೆ ಮಾಲಪಾರ್ಮಾದಲ್ಲಿ
^६ ಮೇಲಣ ಬಿಂದುಗಾದ್ದೆ ಕುಂಗ ಇಕ್ಕೆ ಗ ಇ ಕೆಂಗಣ ಬಿಂದು ಗ
^७ ದ್ವೇ ಕುಂಗ ಇಕ್ಕೆ ಗ ಇ ಈ ಉಂಘಯಂ ಕುಂಗ ಇಕ್ಕೆ ಉ ಆರು
^८ ಪರಹನ ಘೋಮಾಯನ್ನು ಉಂಘಯಾಗಿ ಬಿಟ್ಟೆವಾಗಿ
^९ ಈ ಘೋಮಾಗೆ ನಲ್ಲಿವ ಏನುಂತಾದ ಸರ್ವಸಾಂಮ್ಯ
^{१०} ವಂನ್ನು ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪ
^{११} ರೆಯಾಗಿ ಉಂಬಳಯಾಗಿ ಉಂಡುಕೊಂಡು ಬಾಹ
^{१२} ದುಂಘಂದುಕೊಟ್ಟಿ ತಾಂಬ್ರಿಶಾಸನ ಶ್ರೀವಂಕಜಾ
^{१३} ದ್ವಿ

ಅದೇ ಕೆಳದಿಗ್ಗಾಗುವುದಕ್ಕಷ್ಟೆಹೇಯಿಸರ ವರದಲ್ಲಿದ್ದ 1ನೇಯ ತಾಮ್ರಶಾಸನ 1 ಹಳಗೆ
(ಮುಂಭಾಗ)

- १ ಶ್ರೀ ಗಣಪತಿ ಕಾರದಾ ಗುರುಧೈರ್ಯನಾಮಃ ನಮಸ್ತಂ (ಗ) ಶಿರಸ್ತಂ [ಶ್ಲಂ]
- २ ಬಿ ಹಂಡ್ರಕಾಮರಕಾರವೇ | ಶ್ರುತೋಽನಗರಾರಂಧ ಮೂಲಸ್ತಂ
- ३ ಧಾಯಕಂಧವೇ | ಸ್ವಸ್ತಿಶಿಜಯಾಧ್ಯಾದಬು ಶಾಲವಾಹನಶಕ ವರು
- ४ ಷ ಇಂಖಾನೇಯ ಪರವರ್ತಮಾನಕ್ತಿ ಸಳ್ಳಿವ ವಿಜಯಸಂಪತ್ವರದ ಚೈ
- ५ ತ್ರ ತು ಇ ಹಂಡ್ರವಾರ ಹಂಡ್ರೋಪರಾಗ ಪುಂಜ್ಯಕಾಪದ್ಭು ಶ್ರೀಮ
- ६ ದಸೇಕ ಸಂಹಾಸನಾಧಿಷ್ಠೈ ರಾಜಾಧಿರಾಜ ರಾಜಪರವೇಶ್ವರ ಶ್ರೀ ವೀರ
- ७ ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಜುರು ನಂಮ್ಯ ಆನೆಗೊಂದಿಸ್ತೇ ರಧ ಹೆಂ
- ८ ಕಟಾದಿ ಯಂತ್ರಮಾನಂಗೆ ಶ್ರೀ ಅಚ್ಯುತರಾಯರ ಧರ್ಮಪತ್ತಿಷ್ಠಿತ್ಯನುಬು ನಂ
- ९ ಪತ್ತರ ಸರ್ವದೇಶಕೇಶ ಧಕ್ತಿಸುಜ್ಞಾನ ಸಿದ್ಧಸಾಧ್ಯಸಾಂಪ್ರಾಣ್ಯ ಅನುಧಿಸು
- १० ವ ವಿಜಯಕ್ತಿ ಸುಸ್ತಿರ ಆಗದೇಕೆಂದು ವಿಜಯನಗರದ ಆನೆಗೊಂದಿ
- ११ ಸ್ತು ರಧ ಧಾರ್ಗವ ಷ್ಟ್ಯವನ ಅಪ್ಯಾವಾನಾಂಧಿರವ ಸಾಮದ್ವಿಗೋಣ
- १२ ತ್ರದ ದೊಧಾಯನಸೂತ್ರದ ಯಂತ್ರಾಧಿಯಾಂಕತಾಧಿಯಾಜ [ಜ್ಞ]
- १३ ಸರ ಪ್ರಪಾತ್ತರಾದ ಕಾರ್ಣಿಕಾ ಜ್ಞಾನೋಯಿಸರ ಪೌತ್ರರಾದ ಲಕ್ಷ್ಮೀಪ
- १४ ತಿಜ್ಞೋಯಿಸರ ಪುತ್ರರಾದ ವೆಂಕಟಾದಿ ದೈವಜ್ಞರಿಗೆ ತರುಣನಗರದ
- १५ ಗುತ್ತಿಮೇಂತಿಯದ ಅರಗದ ಕಂಜಣದವನವನೆ ಪ್ರಸ್ತುತಾ
- १६ ಸರಕ್ತೇ ಸಳ್ಳಿವ ಕೆಳದಿ ಗ ಇ ಸಾವಿರತೀಮೇಧಾಮಿಗ
- १७ ಇಕ್ಕೆರಿಗೆ ಇ ಸಾವಿರ ಶೀಮೇಧಾಮಿಗ ಉ ಯಲಗಾರ
- १८ ಇ ಸಾಸೀಮೇಧಾಮಿಗ ಇ ಅತಪಾಡಿಸಾವಿರ ಶೀಮೇಧಾಮಿಗದ್ವಾಣ ಇ ಕಲ್ಲು
- १९ ಸೇ ಮನೂರುಸೀಮೇಧಾಮಿಗ ರ ಮಂಕಣಾರೇಸಾವಿರಸೀಮೇಧಾ
- २० ಮಿಗ ಇ ಹೆದ್ದೆಯಲ್ಲು ಸಾವಿರಸೀಮೇಧಾಮಿಗ ಇ ದೇದೂ
- २१ ರಗಾರ್ಮಾ ಗ ಇ ಕನನೆಲು ಇ ಸಾವಿರ ಶೀಮೇಧಾಮಿಗ ಇ ಸೂರ
- २२ ಬ ಇ ಸಾವಿರ ಶೀಮೇಧಾಮಿಗ ಉ ಅಂಡಿಗೆ ಮೂರುಸಾವಿರ
- २३ ಶೀಮೇಧಾಮಿಗ ಇ ಬಂದಲಕೆಪ್ಪುಣ ಪಣಿಸಹ ಅ ಸಾಸೀಮೇಧಾ
- २४ ಗ ಉ ಇಂತಷ್ಟುಶೀಮೇ ಹೆಚ್ಚೀತಿಸ್ತ ಪೌರೋಹಿತ್ಯ ಧಿಷ್ಟಿಯಂತ್ರಮಾ
- २५ ನಿಕೆ ಧೂಮಿಗಳು ಮನೆಗಳು ತಾತುವರ್ಣದ್ಭು ಲಗ್ಗುಷಣಗೆ

(ಹಂಭಾಗ)

- २६ ಬಂಪತಿಮುತ್ರಕಾಣಿಕೆ ಪುಣ್ಯಾಹಕಲತ ಇವರೇ ಲಗ್ಗುನ
- २७ ಹಮೂಡಿಸಿಕೊಂಡು ಬರೋಹಾಗು ಧತ್ತಕಾಮರಾಂದೊಳಿಕಾದಿ ಅ
- २८ ಷ್ಟ್ಯಧೈಗಂಗಾ ಕೊಟ್ಟು ಇವರ ಸಂತಾನ ಪಾರಂಪರ್ಯುಂ ಅನುಧ
- २९ ವಿಸಿಕೊಂಡು ಇರುವಹಾಗೆ ನಾವು ನಂನ್ಯ ಸ್ತೋಪ್ತಿಸಿಕ ಸಹಿಣಿಷ್ಠೀ
- ३० ದಕ ದಾಂಥಾರಾಪುಷ್ಟಿಕವಾಗಿ ಕೆಲಸ್ತೇವಾಗಿ ತುಂಗಧಾರ್ತೀರಂಧ್ರಿ ಚೆಂದೊ೦
- ३१ ಪರಾಗ ಪುಣ್ಯಕಾಲದ್ಭು ಶ್ರೀ ಏರಿಪಾಕ್ಷೇಶ್ವರಸ್ವಾಧಾನದ್ಭು ಕೊ
- ३२ ಷ್ಟ್ಯವಾಗಿ ನಮಗೆ ಅರಸುಗಳಿಗೆ ವಾಕ್ಯಾಗಳಿಗೆ ಪುಣ್ಯಾಧ್ಯಾ ಅಧಿವ್ಯ
- ३३ ದ್ವಿಯಾಗಿ ನಡೆಯೆಕೆಂದು ಅಲ್ಲದ್ದೀ ದೇವತಾರಾಘನೆ ಪೂರ್ವ ಇವರ ಮುಖದ್ಭು ನ
- ३४ ದೇಹಾಗು ಈ ವೆಂಕಟಾದಿಯಂತ್ರಮಾನರಥಿಮಾ ಆಶುಗ ಇ ಶೀಮೇ ಇ॥
- ३५ ಸಾವಿರ ಈ ಸ್ತುರಧ್ಲಿ ನಿಧಿಷ್ಠೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ಇಷ್ಟು
- ३६ ಶಿವಾರ್ಥಕತೆಪ್ಪಿವಾಗಿ ಯೆಂದುಕಾಂಪುತ್ರಾಶಾಸನದ ಧರ್ಮಪತ್ತಿ ಅದಿತ್ಯ ಹೆಂ
- ३७ ದ್ಯು ಅಂಶೇನಪತ್ನಿ ದ್ಯುಧ್ಯಾಪಿರಾಷ್ಟ್ರೀ ಷ್ಟ್ಯದೆಯಂಯಮಾತ್ರ ಅಕ್ಷಣಿ ರಾತ್ರಿತ್ಯ ಉ
- ३८ ಧೇಡಂಧ್ಯೇ ಧರ್ಮಪತ್ನಿ ಜಾನಾತಿಸರಸ್ಯ ಉ [ಷ್ಟ್ಯ] ತ್ರಂದಾನಾತ್ವಾಲಕೇಶರಾಜಾನ್ಯದಾನಾ
- ३९ ತ್ವಾಲಕ್ಷೋಗುರುಃ ದಾನಾತ್ವಾಲಕಾಮಾತಾ ತತ್ತಲಂಲಂಡತೇಮಯಿ ಶ್ರೀ ವಿರಾಧಾಕ್ಷ
- ४० ಈ ದಾನಪತ್ನಿ ಅರ್ಜುನಿದರೆ ಕಾಶಿಕ್ಷೇತ್ರದಲ ಪೂತ್ರಸಿತ್ಯಗುರುವಿಗೆ ತತ್ತಿದಹಾಗೆಯೆಂ
- ४१ ದು ಈ ಧರ್ಮಶಾಸನಕೆಂಬು ನಡನದೇಕು ಪಟ್ಟ ಇ ಘರ್ ಇ ತೂಕ ಗ ಅ ರ 10-೨ ಅಂಗಾಲ ದಾನಪತ್ನಿ.

ಅದೇ ಕೆಳದಿಗ್ಗಾಗುವುದಕ್ಕಷ್ಟೆಹೇಯಿಸರ ವರದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ಅನೇಯದು ೧ ಹಳಗೆ

- १ ಶ್ರೀ ಮೃಂತ್ಯರಾರಲಂಗಾ ನಮಸ್ತಂ (ಗ) ಶಿರಶ್ಲಂ ಹಂಡ್ರಕಾಮರ
- २ ಕಾರವೇ | ಕ್ಷುರೋಕ್ಷೈ ನಗರಾರಂಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಧವೇ | ಸ್ವಸ್ತಿ

- ३ श्री जयाध्युदय नृप शालवाहन शक पर्वत दलज्ञनेयु परिच
- ४ तर्फ मानकै सल्लुव जयु संवत्सरद शेष्टु तु इ उचिंद्रवार उचिंद्रेपरा
- ५ गृष्णंशु कालदल्लु श्रीमदन्नेक संकाननाधिपत्ते अनेगींदि राजाधिरा
- ६ ज परमेश्वर अनेगींदि अस्मृतरायरु महारायर सांबद्धा
- ७ युक्ताद गुत्तुलद उक्तुपृजन रायरु मान धार्गव गैलैकैरैत्तु नृराद तुक्तुयुक्तु
- ८ शाखेयु कात्तुयुन सूत्रद धार्गव शेष्टु वानिरुव जामुदग्नि
- ९ पंचारुश्चेयु वृपरासुत तामुदग्नि गैलैत्तु द देवधायन सूत्रद युक्तु शाखेयु
- १० यु अने गींदि सूर्य वेंक्तुरुद युक्तु वेंक्तुरुद युक्तु वानिरुव ताखेयु
- ११ वैत्तुराद अंजुन वैत्तुराद वेंक्तुरुद युक्तु जनानरिंगे हुरुद
- १२ पारद देवत्तपांदेत्तनव्यु कैलैक्षुवागि कै देवत्तपांदेत्तनकै इद्युन्नु
- १३ नृगृहु धूमिवु मनेगृहु गृहुमानु गृहुमुक्ते इद्यु लूंबै अयुवत्तने
- १४ कैलैक्षु नैल धान्नु देवरु संवदान्नु वल मुमुक्षु धारेयर कैलैक्षु
- १५ अदे अ हुरु गृहु अ कै नृहु सृष्टु धूमिवु मनेगृहु अयुक्तुरकंतव
- १६ इवरु युक्तु वैरासक्तु कैलैक्षु विनु रौंतुरुद्दुन्नु नैकरिंगै
- १७ दक्षानधारा वैवरकवागि श्रीमन्न वृक्षामुल्लार लंगदेवर सून्दरा

(कंधाग)

- १८ नदल्लु तुंगधारु श्रीरदल्लु उचिंद्रेपराग वृष्णु कालदल्लु
- १९ नृपैत्तु सूक्त धारेयरुदु कैलैक्षु अदे
- २० ध नैक्षेप जल वाशाळ अक्षेत्र आगामु धत्तु तेमुरांदेवै
- २१ काद अद्युम्लेगंगरु हुरु आ कैलैद तरुकै कै हुरु ए उत्तद
- २२ देवत्तपांदेत्तन सूक्तवागि हरिहराहित्तवागि कैलैक्षु इद्युक्ते नमरे अ
- २३ रनुगृहु वाहुयुगृहु अ वृष्णु उद्युवेंदु नैवैद दानवालने मु
- २४ दुत्तु इरदेकु इद्युक्ते तहुदरे कात्तुयुल्लु मात्तु एत्तु गुरुविं तेष्टुद का
- २५ गे अदिक्तु उचिंद्रावसिलैनपैक्षु धूमिवु रावैरु वृद्धमुं युमुक्तु अ
- २६ हैरुरात्रिक्तु लैक्षेत्तरुद्देवमुक्तु चानाकिनरसु वृत्तिंदानात्तु वा
- २७ लैक्षिराजानदानात्तुरुपैक्षु गुरुः दानाक्तु वालत्तुवात्तु तत्तुलूपैक्षेमु
- २८ युयु. उद्यु उरस कैलैक्षु तांबु शाननद धूमुरु वृक्तु कै सूर्य
- २९ देवत्ताराधने इवरु मुमुदल्लु नैक्षेयैकेंदु उरु कै
- ३० छु धूमुरु शाननद धूमुरु वृक्तु अ तेक्के उं पंचाशकु
- ३१ आगुल ॥ श्री उंदे रायरु

अदे कैलैक्षु त्तुपै जैवैयुनर वैत्तदल्लुद्दु तामु शानन िनेयुदु (१ वलगे)

(मुंधाग)

- १ गैलैक्षु शारदागुरु धैरु नैमुः
- २ नमुस्तुंग श्रीरक्षुंदि उचिंद्रु त्तुमुरु त्तुरदेरु श्रीरुक्तु नगरा
- ३ रंधु मुमुलस्तुंगायु तांधुवे । नृस्तु श्री जयाध्युदयु शालवाक
- ४ न शक्तुरुद रुद्धिनेयु विधुव संवत्सरद कात्तिक ब १० र नूयेन्न
- ५ पराग वृष्णु कालदल्लु एवं वृुरारि कैलैक्षु कैलैराहु विलुद्यु सिद्धांत वृत्ति
- ६ वालक नमु शिवायु सदाशिव मुमुद्वांकित शिवेन्नैकैरैत्तु नृराद देवगींदर
- ७ वृपैत्तुराद गैलैपैगींदर पैत्तुराद उत्तुरुद वृत्तुराद उत्तुरुद
- ८ दरु धूरु गैलैदर सुष्टुतु सदाशिवायुकरु धार्गव शेष्टुवर अस्मृ
- ९ वान दिरव जपुविं गैलैत्तु देवधायुन सूत्रुद युक्तु शाखेयु ए
- १० जयु नगरुद वेंक्तुरुद द्वृष्टु युक्तु वृद्धमुनर वृपैत्तुराद वैमाद्युयुज
- ११ मानर वैत्तुराद नरसंक्ष युक्तु वृद्धमुनर वृत्तुराद नरस्तु द्वृष्टु युक्तु
- १२ मानरिंगे कैलैक्षु श्री नदाशिवायुकरु नागरुक्तु नगरुद गुप्तु
- १३ वैंदे चुद अराद कंपुद उपवासु वृस्तु त्तुरुद सिरकै नृलुव क
- १४ इदि उ नाशिर धूमिवु अ इक्कुरु उ नामुलैगै उ युलगै
- १५ उ उ नाशिर धूमिवु अ इक्कुरु उ नामुलैगै उ युलगै
- १६ कनारेनामुलैगै उ उद्युरु गा नाशिर धूमु उ उ उद्युरुरु ना इ
- १७ रजेन्नैत्तु धाग उ उ कृनमुर गे उ धूमु उ उ नैरु उ नाशु
- १८ ग उ अंदिगै ना अ उंदपुरुक्तु वृष्टु नैक्कुरु उ उ

- 19 ಇಂತಹ್ನು ಶ್ರೀಮಂಗಡು ಘೋಗರು ಮನೆಗರು ಕಾತುವರ್ಣದಲ್ಲಿ ಲಗ್ಗಿಗ
 20 ಇವತ್ತಿ ಪ್ರಣಾಮಕಲಪ ಮುಹೂರ್ತಕಾಣಿಕೆ ಉದುಗೆಗೆರೆ ಇವ
 21 ರೆ ಲಗ್ಗಿ ಸಹ ಮಾಡಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಶ್ರೀ ರಾಯರು ದತ್ತ ಮಾಡಿಕೊಳ್ಳುವು ಇ
 22 ದಪ್ಪದೆ ನಾರಪ್ಪ ಯಜಮಾನರಿಗೆ ದಿನವಹ ಘೋಗಿ ಗಿ ರ ಕೈ
 23 ಗ ಇ ನಾವು ಗ ಇ ಕೆಟ್ಟದೆ ಅಲ್ಲದೆ ಕೆಳದಿ ಸ್ಥಿರದ ಶೇನ
 24 ಭಾವಿತ ವರ್ತನಿ ಸಂಬಂಧ ಘೋಗಿ ಗೌಡಿಕೆ ಅಲ್ಲ

(ಕಂಧಾಗ)

- 25 ಸ್ಥಿರದ ದೇವತಾಪುಳಿಕೆ ತಂಧುಲಂಗಪ್ರಜೀಗೌಡಿಕೆ ಘೋ
 26 ಮಿತತ್ವ ದ್ವಿಪಜ್ಞ ಯಜಮಾನಿಕೆ ಇಂತಹ್ನು ಶ್ರೀ ಪರದಾ ಶಿರದ
 27 ಶ್ರೀರಾಮೇಶ್ವರ ಸಸ್ನೇಹಿಯಲ್ಲಿ ನೂಯೋರ್ ಪರಾಗ
 28 ಪುಜ್ಞಕಾಲದಲ್ಲಿ ನಿಧಿ ನಿಷ್ಠೆಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಯಿ ಆಗಾ
 29 ಮಿ ಇಂತಹ್ನು ಕೆಟ್ಟವಾಗಿ ಮತ್ತು ಧತ್ತ ಹಾಮರ ಅಂದೋಳಿಕಾ
 30 ದಿ ಅಪ್ಪ ಘೋಗಂಗಳಂ ಕೆಟ್ಟಿರಾಜರಿಗೆ ಹಾದುಪಾಗಳಿಗೆ ಅರ
 31 ಸುಗಳಿಗ ನಮಗ ಸಹ ಪುಜ್ಞ ಲಂಧ್ಯವೃದ್ಧಿಯಾಗಿ ನಡೆದೇ
 32 ಕೆಂದು ಪುರಾಣೇಶ್ವರ ರೀತಿ ಮುಂದ ನಡೆಸುವರಿಗೆ ಬರಸುಲು ದಾಮರ
 33 ಆಗಿದ್ದರೂ ಏಗತಾಗಿ ಶ್ರೀವಾಚ್ಯವಾಗಿ ಸರ್ವ ವೃತ್ತಿಯ ನಡೆಸಬೇಕೆಂದು
 34 ಶಿವಾರ್ಥತವೆಂದು ಕೆಟ್ಟವಾಗಿ ಕಾಶಕ್ಕೇತ್ತ ಮಾತಾಹಿತ್ಯ
 35 ಗುರುವಿಗೆ ತಪ್ಪಿ ನಡೆದ ಹಾಗೆ.....
 36 ದಾನ ಘರ್ಮ
 37 ಪಟ್ಟ ಅದಿತ್ಯ ಹಂದ್ರಿ ಅನಿಲೇನಲಭ್ಯದ್ವಾ ಘೋಗಿ ರಾಜ್ಯೇ ಹೈ
 38 ದಯಂ ಯಮಾಂತ್ರ ಅಕ್ಷಯಾತ್ಮಿಕೆ ಉಳಿಂಧಿಸಂದ್ರೇ ಘರ್ಮಾಂತ್ರ
 39 ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಿಂ ಸ್ವದತ್ತಾಧಿಗುಣಂ ಪುಜ್ಞಂ ಪರದತ್ತಾನುವಾ
 40 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ಸವ್ಯಂ ಧವೇತಾ ದಾನಾತ್ಪ
 41 ಪಾಲತ್ಯೇರಾಜಾನ ದಾನಾತ್ಪಾಲಕೋ ಗುರುಃ ದಾನಾತ್ಪ ಪಾಲತಾ
 42 ಮಾತಾ ತಪ್ಪಲಂ ಲಂಧಕೇಮಾಯ

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ಅವಿನಹಳ್ಳಿ ಕೋಬಿಳಿ ಇಕ್ಕೇರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತಳಿಪಾದಿ ಕಲ್ಲನಲ್ಲಿ

¹ ಯಾ ಮಂಂಜಪದ ಕೆಲಸವ ಗೆಯಾದವ ಅಕಾರಿ ಹೊಂಬುತ್ತದ ಚೆಂಕಳಯನು

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಕೋಬಿಳಿ ಹುಲಮನೆ ಗ್ರಾಮದ ಪಟ್ಟೀಲ್ ಸುಭ್ರಿಯ್ಯನವರ ಮನೆಯಲ್ಲಿ
ರುವ ಕಡತದಲ್ಲಿ ದೊರೆತ ತಾಪುತ್ರಾನಂದ ಪ್ರತಿ.

- 1 ನಿರ್ವಹಿಸುತ್ತು ಕುಭಮನ್ತು ನಮನ್ತುಂಗ ಶಿರಶ್ವಂಬಿ ಹಂದ್ರಿ ಹಾಮರ ಹಾರವೇ | ಶ್ರೀರೋಕ್ಯ ನಗರಾರಂಭ
 2 ಮೂಲಸ್ತಂಭಾಯ ತಂಧವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯಾದಯ ಶಾಲವಾಹನ ಶಬ
 3 ಪರಾಷಂಗರ್ಣಿ ನಾವರದ ಇ ಇಂನೆ ಪರಿವರ್ತನಾನಕ್ಕೆ ಸಂದುಸಲುವ ವಿಧವನಾಮ ನಂ
 4 ಪಳ್ಳರದ ಅಶ್ವಿಜ ಶು ಇ ರವಿವಾರದಲ್ಲಿ ಶ್ರೀಮತು ಹುಲಮನೆ ಕಾಳಿ
 5 ಸುಬ್ಳಿನವರ ಮಾಗ ಶೇಷಯ್ಯನಪರಿಗೆ ವೇದಮೂರ್ತಿಗಳಾದ ಯಿಕ್ಕೇರಿ ಶೇಷಾಚಾರ್ಯ
 6 ರ ಮಾಗ ಭೇದಮಾಚಾರ್ಯನು ಬರೆಸಿ ಕೆಟ್ಟಹೆರೆಯಾಳು ಹೆಂಣಾಳು ಕ್ರಿಯ ಚೀ
 7 ಷಟ್ಕರ್ಮವೆಂತಂದರೆ ನಾನು ನಂನ ಅವಸರ ನಿಮಿತ್ತವಾಗಿ ನಂನ ಹೆರೆಯಾ
 8 ಈ ಕಂನನ ಹಂಡತಿ ಹೆಂಡಿಯೆಂಬ ಹುಡುಗಿಯನ್ನು ನಿಮಾಗೆ ಕ್ರಿಯಕ್ಕೆ ಕೆಟ್ಟ
 9 ನಾಗಿ ಯಾ ಹಂನು ಆಳಿಗೆ ಬುದ್ಧಿವಂತರು ಕಂಡು ಕ್ಷಿದ್ದ ಕ್ರಿಯಗೆ ಇ ಅ
 10 ಕ್ಷಾರದಲು ಮೂರು ಪರಹಂನ ತೆಗೆದುಕೊಂಡು ಯಾ ಹೆಂಣಾಳು ಹುಡು
 11 ಗಿಯಂನ್ನು ನಿಮಾಗೆ ಕ್ರಿಯ ಮೂಲಕ್ಕೆ ಕೆಟ್ಟನಾಗಿ ಯಾ ಹೆಂಣಿಗೆ ಅದಿ ಅಡಮು
 12 ಅದ್ದಿ ಸದ್ಗುರ್ಯಾನು ಉಂಟಾದಂನ್ನು ನಾನೇ ನೋಡಿಕೊಂಡೆನು ಯೆಂದು
 13 ಬರಸಕೊಟ್ಟ ಕ್ರಿಯ ಕ್ಷಿಭೂ ಹಣ ಸಂದ ನಿಧಿ ಯಾಗಿದೆ ನಾಧನಯುಂತ
 14 ಪ್ರಾದಕ್ಕೆ ನಾಕ್ಕಿಗರು ಶೇಷಿರ್ಮಣಸುಖಿಯ್ಯ ಬಾರಿಕ್ಕೆ ಪಂಡ್ರ ದೊಡ್ಡ
 15 ಯ್ಯ—ಶ್ರೀಶ್ರೀ

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ಅದೇ ಕೋಬಿಳಿ ದೇವಾಸ ಗ್ರಾಮದ ಸಮಾಜ ಕಡ್ಡದ ಒಳ ಬಿದ್ದ ರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"X2'-0'

- 1 ನಮನ್ತುಂಗ ಶಿರಶ್ವಂಬಿ ಹಂದ್ರಿ ಹಾಮರ ಹಾರವೇ | ಶ್ರೀರೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತು
 2 ಧಾಯ ತಂಧವೇ | ಹಂಡಿಯೆ ಮಾಧವಯ್ಯ ಶ್ರೀ ಶಿವಪಾದಾಭ್ಯ ಘ್ಯಂಗನ ಲಿಂತ ||

- ३ ಸ್ತುತಿ ನಮಸ್ತಭುವನಾಶಯ ಶ್ರೀ ಪ್ರಥಿಂದ್ರಭು ಮಹಾರಾಜಾಧಿರಾಜಪ
 ४ ರಮೇಶ್ವರ ಪರಮಭೂರಕ ಸತ್ಯಾಶಯ ಕುರಿತಿಕ ಶಾಖೆಕ್ಕಾಧರಣ ಶ್ರೀಮತ್ತ
 ५ ಶೋಕ್ತಮಲ್ಲ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ಪ್ರದ್ವಿ ಪ್ರವರ್ದ್ವಮಾನ ಮಾಡ
 ६ ನಾಗ್ರಕ್ಕೆ ತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರ ತತ್ವಾದ ಪರ್ಯೋಪಚೀವಿ ನಮಧಿಗತ ಹಂತವಾಕಾ ಸಬು
 ७ ದುಮಹಾ ನಾಮಂತಾಧಿಪತಿ ಮಹಾವಚನ್ನು ದಷ್ಟಾಯಿಕ ಪ್ರಾರಿಧಿಯಾದಾಯಿಕ ಮು
 ८ ಮಾಣಿಕ್ಯ ಎತ್ತಿಹಾಣಿಕ್ಯಂ ಸತ್ಯರಾಧೈಯಂ ಶಾಕಾಂಜನೇಯಂ
 ९ ವಿಬುಧಜನವನಜವನ ಮಾತ್ರಿಣಿ ವೇರೆವೊಚೆಗಳ್ಳಿ ನಮಿದಾನದ್ವಾಧ
 १० ಯತ್ತಭರಾಜಹಂನ ಮಾಳಪಧಿಮಕೇತು ಮಣಿಪಕೋಲ್ಲಂಪನ
 ११ ಧಾರಾನಗರ ಕುತ್ತಿಹಂ ಮುಮ್ಮುನಿಜರಿಭಿದ್ವಾನಾರ್ಥಂ ಶ್ರೀಮ
 १२ ಶ್ರೀಕೃಷ್ಣ ಮಲ್ಲದೇವ ಪಾದಾಭ್ಯ ದ್ವಿಂಗ ಸಾಕಂತೋತ್ತಂಗ ನಾಮಾ
 १३ ದಿನಮಸ್ತ ಪ್ರತಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ನನೇ ವೆಗ್ಗಿಂದಜ್ಞನಾ (ಯಿಕಂ)
 १४ ಯಂಕಂ ಗುಣ್ಯಮಯ್ಯಂಗಣ ಸರವರ್ಣ ರೀತಿ ನಯ ಕಾವರಂ ಸಂವಳ
 १५ ರದ ಭಾದ್ರಪದ ದಮಾವಾಸ್ಯ ನೋಮವಾರದ ನ್ಯಾರಾಜಧಾನಿ ಕರ್ಮಾಣ
 १६ ದಿಕ್ತಿ ಏಡಿನೋಽಗ್ರಹಾರವಿರಿಯೂರ ಸಿರಿಯ ಕೆ
 १७ ಜೀಗಾಯಿಲರ ಪನಾಯಿದ ಕುಳಿಯ ಪೆಟ್ಟಿಂಕಮನಲ್ಲಿಯಾಪ್ವಾರ್
 १८ ಪ್ರವಾರ್ತಸುದೇವ ಘಟ್ಟರ್ ...
 १९ ಯ್ಯಾದೇಮಯ್ಯನತಿಕ್ಯಾಯ್ಯನಂತಿ ಪಗ್ಗಿಂದಾರಾಜುವರ್ಣಕಂ ಮಾಡಿಕೊ
 २० ಇರು ಉ ಧಮರಮನಾರೇಷ್ವರ್ ... ಪ್ರತಿಪಾಳಿಸಿದರೇ ಕುರುಕ್ಕೇತ್ತುವಾರ
 २१ ಜಾಸಿಪ್ರಯಾಗೆ ಅಪ್ಪಿ ತೀತ್ತು ವಿಂತೇ ಪುಣಿಸ್ತಾನಂಗಣಂ ನಾ
 २२ ಸಿರ ಕವಿರಿಯಂ ವೇದಪಾರಗರಪ್ರಸಾಸವರ್ಗ್ಯಾ ಕೊಟ್ಟಿ ಪುಣಿ ಮನೆಯ್ಯ
 २३ ಪರೀ ಧರ್ಮ ಮನಣಿದವರಾತಿಧರ್ಮ ಸ್ತಾನವರ್ಲಾ ಸಾಸಿರ ಕವಿರೆ
 २४ ಯುಮನಾನಾಸಾಸಿರ ವೇದಪಾರಗರು ಮನಣಿದ ಪಾತಕರ ಕ್ರಿ
 २५ ಸ್ವದಶತ್ರುಂ ಪರದತ್ತಾಂವಾಯೋಪರೇತಪಸುಂಧರಾಂ ಘಟ್ಟಿ ವರ್ಣ ಸ
 २६ ಹಸ್ತಾಂ ವಿಷಾಧ್ಯಾಂ ಚಾಯಕೇ ಕ್ರಮಿಃ ನಾಮಾನೆಷ್ಯೇಯಂ ಧಮರಸೇತು
 २७ ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀಯೋಧವದ್ವಿಃ ಸವಾರ್ಥನೇತಾನ್ಯಾವಿನಃ ವಾ
 २८ ಶ್ರೀವೇಂದ್ರಾನ್ಮಿಯೋಧೋಯೇಯಾಚಕೇ ರಾಮಚಂದ್ರಃ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಅವನಹಳ್ಳಿ ಹೋಬಳಿ ಶೀತೂರಿಗೆ ನಮಿಬೆ ಕೋಳಾರಿಗೆ ಸೇರಿದ ಘಾರೆಸ್ತುಲಿ
ಬಾಳು ದೇವಾಲಯದ ನಿಮೇಶನದಲ್ಲ.

- १ ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ತಂದ್ರ ಕಾಮರ ಚಾರ
 २ ವೇಕ್ಕಿಶ್ರೇಷ್ಠಾನಗರಾರಂಭ ಮುಲಸ್ತಂಭಾಯಿತಂ
 ३ ಧದೇ ಸ್ತುತಿ ಶ್ರೀಮತು ಯಾದವ ನಾರಾಯಣ
 ४ ಪ್ರತಾಪ ತಕ್ರವತ್ತಿ ಸಿಂಹಣದೇವಂ ರಾಜ್ಯಂ
 ५ ಗೆ ಯ್ಯಾತ್ರ ರಾತನಸಪ್ವಾರ್ಥಿಕಾರಿ ಅರಿಯ ಮಲಸೆಣ
 ६ ಯ ಪುತ್ರಂ ಮಾತೇಕ್ಯರಾ ಗ್ರಗಣ್ಯನು ಮುಸಿದ ಹೆಂ
 ७ ನಮನ ಪ್ರತಾಪಮೆಂಕಂದೊಚ್ಚುರದಿ
 ८ ರಾಂತರಿಧಾಪರನ... ಸ್ತಾನೇಸೀಲಿದುತ್ತ ಮಾಂಗಮನಾ
 ९ ... ಮುಣಿದು ಸ್ತೋಡಸಂಧಾಡಲು ನೆಜೆದ ಪ್ರದೇಹ
 १० ... ರನೆಂಬ ಮದೇಧಂ ॥ ಅಂತಾತಂ ಸುಖಸಂಕಥಾ
 ११ ವಿನೋದಿದಿಂದಿಧಿಕಾರಂ ಗೆಯ್ಯಾತ್ರಮಿದ್ವಾರ ಹೇಂನಷ್ಟರ
 १२ ಮಾತೇತ್ತರ ದೇವರ ಪೂರ್ದ ಅಂಗರಂಗಿಂಗಕ್ಕೊಂಡ
 १३ ಆ ಯುರಕೆಯೆ ಕಣಗೆ ಕಡ್ಡವಿಯಾಗೆಯಾಲು ಮತ್ತರೆ
 १४ ರಾಮಮಂಸವರನಮಸ್ಯಾಪಾಗಿ ಬಿಷ್ಪುಕೊಣ್ಣಂ ಇದಕ್ಕಾಯಿಲರ
 १५ ಮಹಾಬಸರೀಷಪ್ಯ ಇಂತಿದನಿಂದಿದಂವಾರಣಾಸ
 १६ ಯಾಳ್ವಾಪ್ಯರಕೊಂಡ ಪಾತಕ ನಕ್ಕಾಸ್ತದತ್ತಂ
 १७ ಪರದತ್ತಾಂವಾಯೋಪರೇತ ಪಸುಂಧರಾಂ ಘಟ್ಟಿ ವರ್ಣ
 १८ ಸವಸ್ತಾಂ ವಿಷಾಧ್ಯಾಂ ಚಾಯಕೇ ಕ್ರಮಿಃ ದಾಮೇ
 १९ ಜನಲಿಂತಮಂಗಣ !!

ಭಾರಂಗಿ ಹೋಬಳಿ ಗೇರಸೋಹೈ ನಗರಗೇರಿಬಹ್ತುಯಂದ ಗೋವಧನಗಿರಿಗೆ
ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಡಭಾಗಕ್ಕೆ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

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| १ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕೆಂನಬೈರಾದೇವ
२ ಅಮೃತಪರು ನಗರ ರಾಷ್ಟ್ರಮಾರ್ಗ
३ ಪಲ್ಲಿ ವಿಳಂಬಿ ಸಂಪತ್ತರದ ಭಾದ್ರಪದ
४ ಶು ತತ್ತವರ್ಥಾಯಲ್ಲಿ ಗೋವಧನಗಿ
५ ರಯ ಹನುಮಂತೇಶ್ವರ ದೇವರ ನಂದಾ
६ ದೀಶ್ವ ಘಮ್ಮೆ ಕ್ರೈಸ್ತಗಳಿಗೆ
७ ಯಮುಲುಭಾಗ ಗಡ್ಡೆಯನೂ ಅವು | ८ ರಸೇನದೋವ ತಿಂಮಾರಸಯ್ಯನು ತನ್ನ
९ ಸ್ವೀ ಪುತ್ರಜಾತಿ ನಾಮಂತದಾಯಾದಾನು
१० ಪಾತದಿಂದ ಸ್ವರೂಪಿಯಂದ ಸರ್ವಮಾನ್ಯ
११ ವಾಗಿ ಬಿಷ್ಟೆ ಯಂತಪ್ಪದಕ್ಕೆ ಮಹಾಜನಗಳು
१२ ಸಾಙ್ಕ್ಷ ಇದರೆ ತಹಿ ಸರ್ದದನ ಬಾಯಿ
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ಅದೇ ಹೋಬಳಿ ಗೋವಧನಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾನೂರಿಗೆ ಸೇರಿದ ಜಂಗಲನಲ್ಲಿ
ಹಾರು ಮಂಟಪದ ಬಳಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

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| १ ಪ್ರಮಾದಿ ಸಂಪತ್ತರದ ಚೈತ್ರ ಸುದ್ದು ಇಂ
२ ವಾರ ಶ್ರೀಮತು ಬಾಗದೇವ ಸಿಂಗಿ ದೇವರ
३ ಸರು ದುಗ್ಗಾವೇಗಿಯೆಯ ಮಾರ್ಗ ಬಮ್ಮು
४ ಇ ಹೆಗ್ಗಡೆ ಸಾಷ್ಟು ಕಾಯಾರ್ಕೆ ಬಂದು
५ ಮಂಧಲಯ ಸಂಗಜ್ಞನಕೂಡೆ ಕಾದಿ | ६ ಯಾಳಿಯಲು ದುಗ್ಗಾವೇಗಿ ಬಿಷ್ಟೆ
७ ಭೂಮಿ ಯೊನ್ನಿನಸ್ತು—ಪರಿ
८ ಹಾರವಾಗಿ ಬಿಷ್ಟುರು ಇದರೆ ಆಳಿ.
९ ದವ ಸರಕರೆ ಇಂದ ಇಂದ
१० ಕೊಂದ ಪಾವ |
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ಪಿಕಾರಿಪ್ರತಿತಾಲೈಲ್ಲೊಕಿನ ಶಾಸನಗಳು

ಉಡುಗಣ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ನುಮಾರು ಇ ಮೈಲ ದೂರದಲ್ಲಿ ಪಾಠು ದೇವಾಲಯದ ಬಳಿ
ಬಿಡ್ಡಿರುವ ಕಲ್ಲು (ನಮಾಧಿಯ ಕಲ್ಲು)

ಪ್ರಮಾಣ 3'—6"×2'—6"

- १ ಸ್ವಸ್ತಿ ಯಮನಿಯಮನಾಧ್ಯಾಯ ಧಾರ್ಮಾನಧಾರಣ ಮಾರ್ಣಾನಿಷ್ಠಾನ ಜಪ ಸಮಾ
- २ ಧೀಲಗಣ ಸಂಜನ್ಯರುಂ ಯಜನ ಯಾಜನ ಪ್ರಮುಖ
- ३ ಘಟ್ಟಮ್ಮುಕ್ತ ನಿರತರಂ ಶ್ರೀಮನ್ಯಕಾಹೊಂದ ವುರದ ದೇವಯ್ಯಂ
- ४ ಚಾರ್ಣಕ್ತ ವಿಕ್ರಮ ಕಾಲದ ಜಯಯ ಪ್ರಮೇಧೂತ ಸಂಪತ್ತರದ ಶಾಪಣ ಬಿ ೧೦
- ५ ಲು ಮಾಹೇಶ್ವರ ಪದಮನೇರಿದೊಡಾತನ ಶಕ್ತಿಂವಾಮದೇವಯ್ಯಂ
- ६ ನಿಲಸಿದ ನಮಾಧಿಯ ಕಲ್ಲು ಮಹೇಶ್ವರಾಮಂಗಳ ||

ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ನವಿನಾಪದಲ್ಲಿರುವ ಬಾಧಂಬೀಡು ದೇವಾಲಯದ ಬಳಿ ನಷ್ಟಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×3'—9"

- १ ಸ್ವಸ್ತಿ ಅಸೀದಶೇಷನರ ಪತಿಮಹಿಳಾರ್ಮಣಿಯುಖ ಮಂಜರಿ ರಂಜಿತ ಪಾದಪೀಠಃ ಪ್ರತಾಪದವರಹನ ಜ್ಞಾಧಾವ
- २ ಲೀನಮಾಲೀಧಾನಮ್ರಾಣಾತ್ಮಿಕಾಪ್ರಸ್ವರಣದಿಗ್ನಿಜಯೋವಾಚ್ಯಂತ ಏರಲಷ್ಟ್ರೇಸಮಾಲಂಗಿತ ವಿಶಾಲಪಕ್ಷಸ್ತೇಶೀದಾನವಾರಿ
ನಂತರ
- ३ ವಿಬುಧ ಮಧುಕರ ಸಿಕರೋ ಜಳನಿಧಿರವ ರತ್ನಾಕರೋ ನಾರಾಯಣ ಇವ ಲಕ್ಷ್ಮೀನಿವಾಸಕ್ತಶಾಂಕ ಇವಕಾಧರಃ
ಪ್ರಥಾಕರ ಇವೀಗೆ. ಪ್ರತಾಪ
- ४ ಶ್ವತುರಾನನ ಇವ ಪ್ರಸಾನಾಧ ಸ್ವೇನಾಖಾರಿವಾ ಹೇಷಣ ಶಕ್ತಿಧರೋ ಧೂತನಾಧ ಇವ ಧೂಧರ ಶಿಬರಾಧಿವಾಸೋಽಂ
ಗಜ ಇವಾಂಗನಾಜನ ಮನಃ
- ५ ಕ್ಷೇತ್ರಧ ಜನನೋ ಪರಾಜಿತ ಇವಾ ಶ್ರುಪತಿ ಕಲ್ಪಾದಿಷ್ಠಿ ಇವ ಪಾರ್ತಿಕಾಳಿಪ್ರದಃ ಶೀತ್ರಿಕ ಸುಧಾಧವಳಿತ
ಬ್ರಹ್ಮಾಂದ ಕುಕರ್ಕೈರ ಹೋ
- ६ ಈ ಕೊಂಕಣ ಗೌಜ್ಞರ ಮಾರ್ಧವ ಕೌರವ ಪಾಂಕುಲ ಗೌಡಕಳಿಂಗಾಂಗವಂಗ ಮಹಿಷತಿ ಸಂಪಾದಿತಾ ಕ್ಷಯ
ಕ್ಷೇತ್ರಃ ಕೋತಿಸಲಿ

- ^१ ಲಿವಿಂಗ್ಸ್‌ತಾ ಶೇಷ ಏರಮಹೀಕೆಂಬೆ ಉತ್ತರಣಾರವಿನ್ನ ಮಧುಕರಃ ಕರಸಂ ವದ್ವಿತ ನಿಂಬ ಭುವನೇಲ್ ವ ನಾರಿ ಕೇತು ರಿವಾಹೋ
- ^२ ಪು ತರಾಸನ ಕಾಯ್ಯುಂ ಕಾಯ್ಯುಂ ವಿವೇಕಚಾತುಯ್ಯುಂ ವಾಚಸ್ಪತಿ ವಾಚಸ್ಪತಿ ಸದ್ಗತ ವಿವಿಧ ವಿಷಯ ದೊಂಥೀಧಾರ್ಥಾಯಾಯಮಾ
- ^३ ನ ಮಾನಸಾನನ್ನ ಕಾರಃ ಶ್ರೀಮಜ್ಞಯು ಸಿಂಹ ದೇವಶ್ವಾರುಕ್ಷಾ ಧರಣಃ ॥ ತನ್ನಾತ್ಮಜ ಶ್ರವುವಿಷಾಸೀನಾಂ ವೈಧ ಘೃದೀಕ್ಷಾ ಗುರುರಾಹವೋ
- ^४ ಶ್ರೀ ಸಂಶಾಸ್ತಿಗಾ ಮಾಹಮಲ್ಲದೇವೋನಿಷ್ಟಂಹಕಾ ಮಹ್ಯತ ಏರತಬ್ಯಃ । ಯಸ್ಯಪ್ರತಾಪ ದಹನಾನಳ ವಿಸ್ತುಲಂಗ್ರೇ ಸ್ವಿಮ್ಮುಂಫಿತಾತ್ಮತ್ತಂ ಮಹೀರು
- ^५ ಹೌಫಾಃ ಅದ್ವಾಹ ರೋಧುಮಧನಾನಿಕತೀಕ್ಷಪುನ್ನೇ ಭೂಕಂಷಕೋಧ್ವರಣ ಯತ್ತಪರಾಯಣಸ್ಯ ಯಃ ಕೊಂಕಣಾ ನ್ಯಾಷ್ಟಿ
- ^६ ತಮಾನದಪ್ರಾಂನಕಾರ್ಣಿದ ಕ್ಷತನತ್ಯವಾದಃ ಸಂತ್ಯಾಸಿತಾನಿಂದಿತ ರಾಜಾಖಾನ್ಮಾತಾನ್ತತಾನಲ್ಪವ ಸೂಂಚ್ಯ ಧಂಯುಃ
- ^७ ಧಾರಾಹಿಯೇನ್ನೇಧ್ವತ ವಿಕ್ರಮೇಣ ಸಂಧರ್ಷಿತಾಪಿಷ್ವು ಮಹೀಪತೀನಾಂ ಅಧಭಣೀಯಾ ಬಲಗೋಂಕ ಮುಖ್ಯ ಪ್ರಕ್ಷಣಾಮಾ
- ^८ ನ್ಯ ಪುರಸ್ತರೇಣ ಲಂಕಾನಾಥ ಸಮಾನ ಚೋಧನ್ಯಪತಿಂ ಯಸ್ಯಂಯಾತ ಪ್ರಾವೃತಂ ನಾಗಾನಾಂದರಭಿತ್ತಕ್ಷೇರಧಿ ಬರ್ತಿಸ್ತನ್ನಾಗಿ
- ^९ ಭಿಸ್ತತ್ವರ್ಪಃ ವಕೋರಾಪವ ವಜ್ಞಪಾನ ನಿತ್ಯಾಬ್ರಾಹಿಷ್ಟಿರನಾ ಯಾಸಹೋ ಧೂದೇವೋಮಹಿತಾಯಾನ್ನತಿ ಪದಂಕಾರು
- ^{१०} ಕೃರಾಮೀಧಿಲ್ಲ ಶ್ರೀಮಾನಾಹಮವರ್ಣೀ ವಿದ್ಯಾಶ್ರಾಯ್ಯುಂ ಸ್ವಿತೋಧರಾಂ ಶಾಸ್ತಿಧಮ್ಮಾಂತ್ರಂಮಾನ ಕೇತುವಾಗ್ಯ ಪಾರ್ಕುಕವ್ತತ್ತಿ
- ^{११} ರಾಯ್ಯಃ ॥ ತಷ್ಣಿನ್ನರ ಪತಿಮಹಿಂಶಾನತಿ ವಜ್ಞ ಸಂಕರೋಪ್ಯತ್ತನ್ನ ಕಾಯುನ್ನೇಭೋನ್ನತ್ರಂಧ್ರಂ ಸೂರ್ಯಾಂಶ್ರಂಧ್ರಂ ಶಾಸ್ತಿಧ್ರಂ
- ^{१२} ಸ್ವರೂಪವಾಚಕೋಧ್ವಯ್ಯಾಕರಣ ಇವಾತ್ಮಿಂಬಾಧಾತ್ಮಂವ್ಯತ್ತಃ ಉಪಾಸಗ್ರಂತ್ತ ಧಾತುಪ್ರಯೋಗಾ ದಸ್ಯತ್ತದು
- ^{१३} ದ್ವಿರೋಧೀ ವಿಗ್ರಹಕ್ಷ ಸಮಾನ ತದ್ವಿತ ವಾಷಾಧಾನಾದ ಸ್ವತ್ತತತ್ತಂ ಪಾಲಿತಾಯಾಧರಾಂಗನಾಯಾ ಮುಖಿಂಬಣ ವಾಸಿದೇ
- ^{१४} ಶೋರಮಣೀಯ ಸ್ತುತಿರ ಇವ ಮಹಾತಪಾಕ ಗ್ರಾಹೋ ರಾಜಕೇ । ಯತ್ತ ದ್ವಿಜಾತ್ಮಮದಮಾದಿಗುಣ್ಯರು ಹೇತಾ ನ್ಯಾಧಾರ್ಥಯ
- ^{१५} ಯಜ್ಞ ಜಪ ಹೋಪಾ ಸಮಾಧಿಸಿಷ್ಟಾಃ ಅಧ್ಯಾತ್ಮಾಧ್ಯಯನ ಯಾಜನದಾನ ಮುಖ್ಯತ್ವ ಪ್ರಾಚಿಮಂಭಿಸ್ತಂಜಗ್ರಹೀಷು ಸದಾ ರ ಮನ್ನೇ !
- ^{१६} ಯತ್ತತ್ವ ಪಂಡಿತ ಜನೋ ವಿದುಷಃ ಪ್ರಾಧಿವಾಂ ವಾದೇ ವಿಚಿತ್ರ ವಿಜಯಂ ನಿಷಿಮಾತನೋತ ವಾಷಾಧಾನ ಚಿಂತನ ವಿಕಾರಣ
- ^{१७} ವಾದ ಶ್ರುತಾ ವಾಷಾಧಾರ ಗ್ರಂತ ತಪುರಃ ಪ್ರಾಧಿವೀ ಪ್ರದೀಪಃ ॥ ಯತ್ತ ತಾಧ್ಯೇತಾ ರೋಗ್ರಸ್ತ ನಿರಸ್ತಾಧ್ಯ ಕ್ಷಾರಣ ದೋಷವಚಿತ್ತಂ
- ^{१८} ಸ್ವರಂಬಂದ ಕ್ರಮಸಂಕತಾ ಯಥಾ ಲಕ್ಷಣ ಮಧೀಯಾನಾಃ ನಿಷೀತ್ತಂಭಮಹೇಕ್ಷಮಾಣಾ ಸ್ವಹಂತ್ರಂ ವಿಂತ ತಿಂಡ
- ^{१९} ಕ್ಷಾರಂತಮೋತಿಂತತಂ ವಿಂತತ್ವತ್ತರಂತ ವಾರಾನಾ ಸದಸ್ಯಧೀಯತೇ ಯತ್ತ ಕಲ್ಪ ಸಂತತ ಕ್ಷಾರಿಣಿತ್ವಾ ಸ್ವಯಂ ಪರಿಕ
- ^{२०} ಲ್ರತ್ವಪ್ರಿಯಿಕ ಪಾಶುಕನೋಮಿಕ ವೇದಿಕಾಃ ಸ್ವಪರಿಕ್ರಿತಾಕವಸೀಯಾಧ್ಯಗ್ರಯಃ ಸ್ವೀತ್ತೇತ್ತಿತ ಪತ್ತಿತಾಲಾ ಸಂದೋಹ (ಹ) ವಿದ್ಯಾ
- ^{२१} ನಕಾತ್ಸೂಪ ಕಾಮತ್ತ ಮಾಜ್ಞಾಂರೀಯಾಗ್ನಿಧ್ರಂಧ್ರಾಂ ಸ್ವಾರ ಪ್ರದೇಶಾಸ್ತತತ್ತಂ ಪ್ರಯೋಗಂ ಸದಾಧ್ಯಸ್ಯಂ ತ್ಯೇವಮಾದಿಗು
- ^{२२} ಜಾಲಂಕಾರಾಯಾ ಶೇಷಗಾರ್ಮ ಮಹಾಜನಾಯ ವಾದಪುಜಾಂ ದತ್ತಾ ತಕ ಸ್ವವಾತೀತ ಸಂಪತ್ತರೇಷು ನವತಕೇ ಹೇಳೇನಾಶೀತ್ತಿಂದೇಷು
- ^{२३} ಏಣಂಬ ಸಂಪತ್ತರ ಪ್ರಶಾಬಿ ಶಾಧ್ಯ ತ್ತಾತೀಯಾಯಾ ಮಾದಿತ್ತ ವಾರೇ ಕಂಡುಷ್ಟೇ ಯಾಂಗಿರಸ ಗೋತ್ತ ಶ್ರೀಧರೋ ವಾಧಾರ್ಥಯ ಸೂನು
- ^{२४} ಪ್ರಥಮ ಮಹಾದೇವಯ್ಯ ಅನ್ವಯೇಧಿ ಅವಣಗಾರ್ಮ ಸಮುದ್ರಾತಾ ತ್ರೇಯ ಗೋತ್ತಾ ಅದ್ವಿತೀಯದಿನು ಮಾಗ್ರಂ ನಾಯಕಹೋ
- ^{२५} ಲಗೆ ಜೀಗಾರ್ಮ ಮಾದಿತ್ತ ಗೋತ್ತ ಗೋವದ್ವರಣಾಗದೇವ ಸೂನು ಗೋಕರ್ಯ ಕಂಡು ಕೆಂಪುರಂಪ್ರ ಹರಬ್ಲೋರ
- ^{२६} ಯಮ್ಮನ ಮಗ ಕಲಯಣ ಸೆಟ್ಟ ನಿಂಗಣಸೆಟ್ಟ ಕಂಪುದೆಯ ತಿಂಪುಯ್ಯಂ ನಾಕಸೆಟ್ಟಯ ಮಾರ್ಯಯ್ಯಂ ಮಾರ್ಕುನ ಬಜ ವಸೆ
- ^{२७} ಪ್ರಾ ಅಜ್ಞಾಂನಯ್ಯನ ಸೋವಯ್ಯ ಬಾಗುಣಯ ಮಾದ್ವಯ್ಯನ ದೇಷಯ್ಯ ಅತ್ಯಲಿರ ಸಂಗಪಯ್ಯನ ಚಿ
- ^{२८} ಕ್ಷಾಬಾಯಸೆಟ್ಟ ಕೇಡಿಸೆಟ್ಟಯ ಮಗಂ ಮಣಣಯ್ಯ ಅಂಗಡಿಯ ನತ್ತಿಯಣಸೆಟ್ಟ ಇತ್ತೇತನಾಮಾನಃ ಸರ್ವ ಶಿರಾಶಂಕು

- ³⁵ ಕೃಷ್ಣ ತಪಾಕ ಕ್ಷೇತ್ರಮನಸ್ಯೇವಾಯೋಗ್ಯ ತತ್ತಚಾಕ ಜಲಂ ಸರ್ವ ಪರಿಹಾರಂ ಮಹಾಜನಾದಾದಾಯ ತದನು
ಮತ್ತಾ ಚಂದ್ರ
³⁶ ತಾರಮಣ್ಯ ಸೋಶ್ವರಾಯ ಮುಕ್ತವನ್ತಃ ॥ ಏತದ್ಯೇ ಪರಿಪಾಲಯಸ್ತ ಶೇಷಾಂ ದಾನಸರ್ವಂ ಫಲಂಯೇತ್ತೇತನಾ೦
ಶಯಂತಿ
³⁷ ಭೂಷಣ ಹತ್ಯಾ ಸಮೀದೋಽ ಸ್ತುಥಾಚಾಕ ದೇವಸ್ಯಂಬ್ರಾಹ್ಮಣಸ್ಯಂತ ಲೋಧೀನೋಽಪ ಕಿನಸಿಯಃ ಸಪಾಪಾತ್ಯಾ
ಪರೋರ್ಯೋ
³⁸ ಕೇಗ್ಯಾದ್ಯೋ ಖ್ಯಾತ್ಯೇನಜೀವತಿ ವಾದೀಽ ಪಂಚಾನನ ಧಿತ್ಯ ವಿಷ್ಣು ಶಾಸ್ತ್ರಾಂ ಬುಧೇಜಾರ್ವಿರಮಿತಸ್ಯ ಪೃತ್ಯಃ
ಅಷ್ಟಾರ
³⁹ ಶಂಖೇಽಽದ ಪದ್ಯ ಪ್ರಿಂಗಃ ತತ್ತ್ವೇತರೇಷಾ ವಚನಂ ವ್ಯಧತ್ತತದ್ವಾಮಿ ಜನಾ೦ ತಿಲಕೇ ಕುಲಸ್ಯ ದೇವಧ್ವಿಷಾ
⁴⁰ ಗಾಢ್ಯಾಷ್ಟಂಸದಶ್ತತಿತ್ತಃ ಗಾಂಧಿ ಪ್ರಯುಕ್ತ್ಯಾ ರಂತಂ ವ್ಯಧತ್ತ ಸದಾಷರಂ ಕಾಶ್ಯಪ ವಾಧವಾಭ್ಯಃ
⁴¹ ಮಹಾ ಗಾಂಧಿ ರಂಕೈ ಗುಣ್ಯಾಯನಾಗವಮ್ಯೋ ಜರಳಿಯರೂಪಾರಿನಾಕಯ ಲಭಿತ ಮಂಗಳಂ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಿಸಲಹಳ್ಳಿ ಫಾರೆಸ್ಟ್ಸ್ನಲ್ಲಿ ಹೂಲಮುರದ ಕೆಳಗೆ ತುಂಡಾಗಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು..

¹ ಸ್ವಸ್ತಿಯಮ ನಯಮನಾಷಾಧಾಯಿ	⁶ ನಮ್ಮಾವಾಯವಾಗಿ
² ಧಾರಾರಾಜ ಪರಾನಾನುಭಾನುಜಪ	⁷ ಶ್ರೀಮತು ಪ್ರತಾಪ ತ್ಯಾಗ
³ ಸಮಾಧಿಶೀಲಗುಣಂಪನ್ಯ ರಪ್ತಿಶ್ರೀ	⁸ ಕ್ರವತ್ತಿಸಂಪಳದೇವವರ್ಷ ಉನೆಯಧಾತುಸಂಪತ್ತರ
⁴ ಮಧನಾದಿಯಗ್ರಹಾರ ಹರಿಯುಂರಸ್ತಾ	⁹ ಚಿತ್ತಾರಲಿತ್ಯಾದುಕತ್ತೇವಿಯಾ
⁵ ನಾಧಿತ್ತ ಶ್ರೀಮನ್ಯಹಾ .. ದೊವ್ಯಾಯನಾಯಕನು	¹⁰ ಶಯ

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ಅದೇ ಹೋಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗಾಂಧಿ ಗುಡ್ಡದ ಬುಡೆಲ್ಲರುವ ಕೆರೆ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

- ¹ ನಮ್ಮಾಂಗ ಶಿರಶ್ವಂಬಿ ಚಂದ್ರಚಾಮರಹಾರವೇ ಶ್ರೀಕೃಷ್ಣ
² ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ತಂಭದೇ ಸ್ತ
³ ಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣ ಧುಜಯಳ
⁴ ಪ್ರಾಧಿಪತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀರಾಮಹಂಪ್ರ ರಾಯರಾ
⁵ ಜ್ಯೋತಿಧಯದ ಗಿನೆಯ ಚತುರಾನು ಸಂಪತ್ತರ ಧಾರ್ದಪದ
⁶ ಸೇರ್ಯೆಮವಾರದಲು ಶ್ರೀಕೌಂಗಾಲ ಬಂಕಳ .. ಮನ್ಯೆಯ
⁷ ದೇವರ ಪರುವತ ವೂದೆಯರಳಿಯ ಹಡೆವಳನಕೂಡೆ
⁸ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತಾದಾಯ ||

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ತಾಡಗುಂದ ಹೋಳಿ || ಚಕ್ಕಮಾಗಡಿಗೆ ಸೇರಿದ ಕಾನಿನಲ್ಲ ಹಳ್ಳಿದಬಳಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-6"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಮಾರಾಕ್ಯ ಅರಸರ್ ಬನವಸೆ ಮೂಲ
² ವತ್ತಿದ್ವಾಸಿರಮನಾಶಯನಿಕ್ಯಯನಾಗಿ ಪ್ರ
³ ಇಂನಾದಿಗಾವುಷ್ಣನ್ ತಮ್ಮಾಂಧ್ಯ ನಿಷಯ ಎರಗನೋಳ್ಳಿದ
⁴ ಕಾದಿ ಅರ್ಜಗರಕುವಾಸದೋ .. ರ .. .
⁵ ಸಾರಾಪಯಾಶ್ಚೇಕ್ತ .. (ಕಲ್ಲು ಚಕ್ಕೆ ಯೆದ್ದುಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಬನ್ನೆಣಿಕೆ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಣ ಬಿಡ್ಡಿರುವ ತುಂಡುಕಲ್ಲು.

- ¹ ರಕ್ತಾಂಶ ಸಂಪತ್ತರದ ಶಾಪಣ ಶುದ್ಧ ಗಂ ಗು
² ನಾಂಶಾಂಶು ದೊಂಪ್ಯು ..
³ ಆತನಮಗ ಮಾದ್ರಾನು ತಂಮ ಸೇರ್ಯೆಮಂಣಿನು ಆ
⁴ ರಿಗ ಮನರಯಲ ಗುಳಿದನ ಮಕರು ಕಾಳಿದೊಂಮು
⁵ ಸೇರ್ಯೆಮಾದಾಯಾದತನದಿಂ ಕಂಪಣಿಕ್ಯ ಯಾಜಯೆ
⁶ ತಮ್ಮ ಮಕ್ಕಳು ತಂಡಿರಕೂಡಿ ಹುಯ್ಯಾಲನೆಬ್ಬಿಸಿ ..
⁷ ಕೊಂದು ತಾನುಂ ಶವಪಾದದೇಶ್ಯಕ್ಕಾದಂ ..

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ಆನವಚ್ಚೆ ಹೋ | ಗುಮ್ಮಾನಕಾಳು ಹರ್ಷೇಗ್ರಾಮದ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ಬಿಡ್ಡಿರುವ ತುಂಡುಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ) (ಎಡಭಾಗ ಸ್ವಲ್ಪ ಕಕ್ಷ ಯೆದ್ದುಹೋಗಿದೆ)

- १ श्री श्रीदेवभूषण काराचारिराज परमेश्वर परम भक्तृ
 - २ कामधरण श्रीमद्भूर्लक मल्लदेवर विजयरा
 - ३ वृद्धुर्मान मात्रंदारुकृतारां सलुक्तुं करृजिद
 - ४ सुवन्नंकथा विनेलदिं राज्यंगेयुत्तुमारे
 - ५ दत्तेरद करकाणेयनला तानासीलकेयामेव
 - ६ अपि अतन्त्रयागम पृथस्ति योंकंददे सृष्टिसमुद्धि
 - ७ श्रेस्त्र बनवास वृरपराधिकृत जम्बुले मधुकैकृत
 - ८ देव पृथुक्षङ्कु नंदव चक्षुराशी
 - ९ नुच्छुर्गरुदध्यज गग्दि दिक्षापूर्व
 - १० द्रुष्टिर शिर नंशात्ति नृष्टिक
 - ११ श्रीमद्युलवद्मु एकावाहके पादक
 - १२ विराजमान मानेन्न तरुं विराजतरवृ

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ಅದೇ ಹೋ | ಹರೇಚಪುಟ ಗ್ರಾಮದ ಎಲ್ಲೆ ಯಲ್ಲಿ ಎಮನೊರು ಪಗಮೇಶ್ವರದೇವಾಲಯದ ಬಳಿಯಣ ಕಲ್ಲು.

ದ,ಮಾಣ 5'-6"×4'-0"

- ಸಮಸ್ತಂಗ ಶರ್ಕಾರಿಂಬಿ ಚಂದ್ರಚಾಮರಕಾರವೇ | ತ್ಯಾಗೀರ್ಹ ನಗರಾರಂಭ ಮುಲಪ್ರಾಂಭಾಯ ತಂಭವೇ ಶ್ರೀಗಿರಿ ಶಂರವೀರ
 - ದು ಸಲರಾತ್ತ ವಿಷ್ಣುಭಾರುತ್ತ ಮುದ್ದೈಗನುತಾಷ್ಟ ಮುಂತಿರ್ ಭುವನಸ್ತಿ ತಿಕಾರಣಸೀತ್ಯಾರ
 - ಜಯಂಗ ಸೃಪಂಗ ತಾಂ ಮಸಣಣೆಷ್ಟಿಗೆ ಮಾನ್ಯದಯಾಪರಂಗೆ ಹೃದ್ವಾಗದೆ ನೇನಲುನೆಲನುಫುಳಿನಮಿಗೆ
 - ಮನೋರಥಂಗ | ಮಂಗಳಮಂ ಮಾಡುಗೆ ಜಯಂಗನೃಪಂಗ ನೆಗಡ್ಲಿಮ್ಮೆಯನೂರಾದೇವಂ ಗಂಭಿರಾಧಿಕಾ ಮಾಗಾ
 - ಘಡಂಗಿಂತೇ ನೆಲನುಯಾನಪುರ್ಣಂನೆವರಂ || ಸ್ವಸ್ಥಿಸಮಸ್ತಭುಷಣಾಶ್ರಯತ್ತೀ ಏರ್ಥಿವಲ್ಲಭಂ ಕರ್ಣಾತ್ಯಾರ್ಕಾಧಮಕಾ ಧೂಷಿ
 - ಇ ಧೂಜಿಂ ಚಕ್ರವರ್ತಿ ಮಹಾರಾಜಾಧಿರಾಜನೆನಿಸಿ | ಪರಭೂಪಾಳಕರಂ ಪರಂತರೆದುದೇವೀರ್ ಕಾರ್ತಾಂತದಿಂ ತ್ಯಾಗಿಂ
 - ನೆರದಕ್ಕಿಷ್ಟಪ್ರಕರಕ್ಕೆಮಾಡಿ ಮುದಮಂ ಕಾರುಣ್ಯದಿಂ ಕಾದು ತತ್ವರಣಾಯಾತರನಾತ್ತ ಸತ್ಯಗುಣದಿಂ ಮರಾಜ್ಯ ದೆಯಿಂ
 - ದಾರ್ಶನಾದರದಿಂ ಕುಂಡಳಕರ್ವತ್ತಿರ್ ವಿಜಯಾದಿತ್ಯಂ ಮಹಿಂತಕ್ರಮಂ || ತತ್ವಾದಪದ್ಮೋದಚೀವಿ|ನೆಗಡಿ ಜಯಂ ಖೆಗಡಿ ಒ[ಗಂ]
 -ಮಿಗೆ ತನ್ನ ಇವಳಿಯ ದೊಮ್ಮೆಯ್ಯಂ ಪಾಳಸುದಂ ನೆಗಡಿರ್ ಬನವಸೆನಾಡಂದಿಗಿಧಂಬರ ವ್ಯಾಯ್ಯೆ ಕೇತ್ತಿ ಲಕ್ಷಯಿಂ ಶ್ರೀಯುಂ |
 -ನತನ್ಯಪಾಳರು ದೇಡೆ ಪಣಂಚರೆದತ್ತಿರ್ಮಂಸಕ್ತಿರ್ಗಿತ್ತು ನಾಮದಿನಶ್ಯಾಸನ ದಾಢಿರಾಜಮಹಿಮಂ ಪ್ರತಿಪಾ ಇಸುವಂ ನಿರಂತ
 -ಬನವಸೆನಾಡನಾದಮೆಕದಂಬರ ಸಂತತಿ ಸೋಧಿದೇವ ನತ್ಯನುಪಮ ವಿಕ್ರಮಂನೆಗಡಿ ತಂನ ಸಮುಂನತಕೇತ್ತಿರ್ ಧಾತ್ರಿಯೋರು ||
 - ಬನವಸೆದೇರ್ಥದೊರು ನೆಗಡಿರ್ನಾಗರ ಬಂಡದೊರ್ವಾರಮಾದುದಾ ಜನಪಡದೊರು ವಿರಾಜಿಸಿದ ಕೆಯ್ಯೆಲ್ಲದಿಂಪಸದಿಂ ತತ್ವಾಕದಿಂ
 -ನರುಕಂಡದಿಂ ಬಳಸಿನಾಡಮಂಗಿಳಿ ಪೆಮ್ಮೆನೂರಿಳಾಜನಜಿನಿತಾನುರಾಗ ವಿಧವೋದಯಿಮ್ಮತನೋಬ್ಬ ಸಂಪದ
 - ಡರಹತ ಡರಿತಂ ಸತ್ಯಾಧರಣಂ ಧನದ ಕಾರುದತ್ತಸಮಾನಂ ನಿರವದ್ವೇಧಿಂಬಣಿ ಧರೀಪಾಣಕೇತನೆಷ್ಟಿಯ
 - ಜಗದೊರು || ಜಣಸಿದ್ಯೋರು ಹಮಧಾಮಂಡಳಿಗಿರಿಯೋರು ಸಿಂಹವೋವಿಷಾರ್ಥಿಗೆದಂ ನಿಮ್ಮಿರ್ಜಾತೀತಿರ್ಕೇತಿ
 - ಸೆಟ್ಟಿಗೆ ಲಲತಾಕೃತಿಯಮ್ಮೆನೂರಕಾಮಗಾವುಣ್ಣಂ | ಧಮ್ಮಿರ್ದಕೋ ಸತ್ಯದಸಧಿ ಪೆಮ್ಮೆರ್ಯುನೆರೆ ಭೋಗಿದಾಗರಂ ವಿಜಯ
 - ಮಮ್ಮೆಂ ಕಾಮಗಾವುಂದಂ ನಿಮ್ಮಿರ್ಜಾತರಕೇತ್ತಿರ್ವಿಕ್ರಮಾರ್ಧಂಕಾರಂತರಣಾತ್ತಿರ್ಜಿರಕ್ಷಣಕ್ಕೆ ವಿನಯಕಾಷ್ಟಿರ್ಂಗೆ ಕಳಿದಿರ್ಂಗೆ

- ¹⁸ ದೇವದ್ವಿಜರಾಜಪುಂಡಿಗಳಕ್ಕನ್ನೇ ಇಂತೆ ಕೂಟಕ್ಕೆ ದುರ್ಭರವಿತ್ತಿಫಳಿಯಕ್ಕೆ ಹೋಲಪ್ಪಾಡೆ.....
- ¹⁹ತದನಸ್ತರಮಾ ಮಹಾಪುರುಷಂ ಕಾಮಗಾವುಂದಂ ಶ್ರೀರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಜೀಜ್ಞಾಸ್ಯೇ
ದ್ವಾರಕ್ಕುಂ ನಿತ್ಯಪುಂಡಿಗಂ ನಿತ್ಯನಿವೇದ್ಯಕ್ಕುಂ
- ²⁰ ಶ್ರೀಮಹಾರ್ಥಾರ್ಥಕ್ಕು ತಕ್ರವತ್ತಿರ್ ಜಗದೇಕಮಲ್ಲದೇವ ಪರಾರ್ಥದ ಸಾಸಿರದೆಪ್ರತಿನೆಯು ಪ್ರಭವ ಸಂಪತ್ತರದ ಪೌಷ್ಟಿಮಾನದ
ಮಾವಾಸೆಬಾ
- ²¹ ತ್ರಾಯಣ ಸಂಕ್ರಮಣ ವೈಶಿಷ್ಟಾತ ಸೋಧಮಾವಾರದಂದು ಬಲಕೆಣಿಯ ಮೊದಲೇರಿಯ ಕೆಳಗೆ ಸಾಯಿರಮರದ
- ²² ಅದಕೆಯತ್ತೊಂದರೆ ಸಹಿತ ನೆಲನಂ ಧಾರಾಪುರದರ್ಶಿನಿತ್ತನಾದಾರತಯಂ
- ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಎಮನೂರು ಪರಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ವೀರಗಳ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—9"

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| ¹ ಸಂ ನಮಃ ಶಿವಾಯ ಸ್ತುತಿ ಶ್ರೀಮತು ಕರ್ಣಚಯ್ಯು | ⁶ ಸೆಟ್ಟಿಯ ಮಗಂ ಹೋವಿಸೆಟ್ಟಿ ಯಾವೂರ |
| ² ಧೂಜ ಬಳಿ ತಕ್ರವತ್ತಿರ್ ರಾಯ ಮುರಾರಿ ನೇರೀ | ⁷ ತುಕು ಹುಳುಲೊಳು ಕಾದಿಪರರಂ ಕೊಂದು |
| ³ ವಿದೇಶ ಪರಾರ್ಥದ ಗಿರನೆಯ ದುಂದುಭಿ ಸಂಪತ್ತ | ⁸ ಸತ್ಯ ಸುರಗಣಾಕೆಯರೊಳ್ಳಿ ದಿದಂ ಆತ |
| ⁴ ಅಂತ್ಯೇಜ ಬಹುಷ ಇಂ ಆದಿವಾರ ದಂದು | ⁹ ನ ತಮ್ಮಂ... ಕಲ್ಲಿ ಸಿಲಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ |
| ⁵ ಎಂಣಿಗೇರಿಯ ಕರುವ ಬಿಂಬಿ | |

ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ವೀರಗಳ್ಲು.

- ¹ ಸಂ ನಮಃ ಶಿವಾಭಾಷಾಂ ಸಾನು ಚರಾಭಾಷಾಂ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಕಂದ್ರಿಕಾಮಾರ ಹಾರವೇ | ತ್ವಾಂ ಶ್ರೀ
- ² ಕೃ ನಗರಾ ರಂಭ ಮುಲಸ್ತುಂಭಾಯ ಶಂಭವೇ | ಶ್ರೀಮತ್ತುಽಜ್ಞಾಯಿರ್ ನಿಜಧಾಸಬಿಂ ಶ್ರಘನವನ ಪ್ರಭು
- ³ ದೇವಪರಾರ್ಥದ ಗಿರನೆಯ ಸ್ವಯಂಪತ್ತರದ ಹೈತ್ಯ ಬ ಆದಿವಾರದಂದು ಗಿಜ್ಜುಲಗುಂಡಿಯು
- ⁴ ಕೊಳೆಯುಂ ಗುತ್ತಿಮಂಡಳಿಕ ಬಹುರಣನುಂ ವೀರರಣನುಂ ಮುತ್ತಿಕಾದಿದಲ್ಲಿ ಹೊಯ್ಯಣ ಮಂಡ
- ⁵ ಉಕ ಬ್ಲ್ಯಾಂಗೆ ಹೋಗಿದಿಲು ವಾಯುದಿಂ ಹೊಜವಣ್ಣಿಸಿದ ನಮಯುದೊಳು | ಶಂಭವೇ ನಮಃ
- ⁶ ಪರಹಿತ ಕರಿತಂ ಕಲಿತ ಪರೇಷಿಪಕಾರಾತ್ರೀ ಮೀಶ್ವರ ಪದಾಂಬಿರುಹೈಕ ಭ್ರಂಗನೇನ
- ⁷ ರಾದ್ಯೈರೆಯಾದಕ್ಕೇಶ್ವರ ಮಲ್ಲಸೆಟ್ಟಿಯ ಗುಣದೊಳು | ತೆಂಪಕ | ಕರಿಷ್ಯಾಯನ್ನಿರಂಗಿಯುಮಂ
- ⁸ ನರಸದ್ಭಿಕೊಳೆ ಯುಳಿಫಮಂ ಸುರಪತಿ ಹವ್ಯಾವಾಹನ ಕುಂಭೇರ ನರವಾಹನದೇನ್ನ ಪ್ರಾರಿಸಂಗರ ನೆ
- ⁹ ವದಿಂದ ದೇವಹೆಯಮಂ ಕರೆ ದೀವನೆನರ್ತೆ ಬಿಂಬಿ
- ¹⁰ ಸಲ್ಲಿರಿಂತೆ ವಿದ್ವಾನಾವನವೀತರಣೊಳ್ಳಲ ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ.....

ಅದೇ ಗಾ೦ಮದಲ್ಲಿರುವ ಸೋಧಮಣಿನ ಪತದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ

(2 ಕಲಗೆ ಲಂಗರಪಿಲ್ಲ.)

1 ನೆಯು ಕಲಗೆ ಮುಂಧಾಗೆ

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| ¹ ನಿವಿಷ್ಮಾಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ | ¹⁶ ಗಂಡರಗಾನ ಗದೆ ಬಾ ಱ ದರವಳಗೆ ಯಾ |
| ² ಕಂದ್ರಿಕಾಮಾರಕಾರವೇ ತ್ವಾಂ ನಗರಾರಂಭ | ¹⁷ ಮ್ಯಾನದ ಗದೆ ಯಾದಕ್ಕೆ ಸಲುವ ಮನೆ ದ |
| ³ ಮುಲಸ್ತುಂಭಾಯ ಶಂಭವೇ \|\| ಸ್ತುತಿಶ್ರೀಜಯಾ | ¹⁸ ಇ ಕತ್ತಲು ತಪ್ಪಿಗುಂಡೆ ಹಕ್ಕಲು ನವ |
| ⁴ ಧೃದಯಾ ಸ್ವಾಪ ಶಾಲಿವಾಹನಶಕ ಪರು | ¹⁹ ವಾಗಿ ಸಿರಾಖಾಪನೆ ಮಾಡಿಸಿಕೊಣ್ಣ ಯಾಧೇವೆ |
| ⁵ ಇ ಒಡಂನೆಯ ಪ್ರವರ್ತಿಮಾನ ಸರವ | ²⁰ ಯಿ ದೂರಿಯಲು ಯಾರಂಭ ನಧಿಸಿಕ್ಕೇ |
| ⁶ ಧಾರಿನಾಮಾ ಸಂ \|\| ರದ ಮಾಗ ತು \|\| ಇ ಯ | ²¹ ಪ ಯೇಸುಂಪಾಡ್ಯಂನ್ನ ಅನುಭವಿಸಿಲ್ಲಂದು |
| ⁷ ಲು ಶ್ರೀಮತ್ತುರು \|\| ನಂದಿನಾಥ ಪ್ರರದ | ²² ಬಾಹದೆಂದು ನಂಮ್ಯ ಪುತ್ರ ಮಿತ್ರ ಕಾಳಾತಿ |
| ⁸ ಗೊಡರು ಬಿನಪಲಂಗಪ್ರನವರು ಡಿಲ | ²³ ಬಾಂಧವರು ಯಾವಾದಿಗುರು ನಕ್ಹೇದರ |
| ⁹ ಒ ಗಾ೦ಮದಲು ಯಾಪ ಹೈವಕ್ಕಲು | ²⁴ ರು ಮುಂತಾದವರ ಅನುಮತಿಯಂ |
| ¹⁰ ಸೋಧಪ್ರನವರಾ ಆಧಿದೇವತೆ ಯಾದ | ²⁵ ಇ ಬರಸಿಕೊಳ ಭೂದಾನ ಪಡೆ ನಮಗೆ |
| ¹¹ ಪರಸಿಪರಮಾತ್ಮಿ ಸದ್ಗುರುಸ್ಯಾರೂಪ | ²⁶ ಜಲಸಾಧ್ಯಪನೆ ಮಾಡಿ ಇದೇವ ನಿಮ್ಮ ನಂ |
| ¹² ನಾದ ಶ್ರೀಕೈಷಣಿರ ಬಿನವೇಶ್ವರನ ಗ | ²⁷ ತಾನಪಾರಾಂಬರ್ಯಯಾಗಿ ಆ ಸಂದ್ರಾ |
| ¹³ ದಿಗೆ ದೀಪಾರಾಧನೆ ಬಗ್ಗೆ ಬಿಂಬಿ | ²⁸ ಕರ್ ನಾಾಯಿಗಣಗಿ ಅನುಭವಿ |
| ¹⁴ ಧೂದಾನ ಪಟ್ಟಿಕ್ಕರು ವೆಂತೆಂದರೆ ನಂ | ²⁹ ನಿ ಕೊಂಡು ಬಹದಂ |
| ¹⁵ ಮ ಗೊಡುಂಮ್ಯಾ ನಾಯಾಸ್ತ ಧೂದಿಯಲ್ಲು | ³⁰ ದು ಬ್ರಿ |

(ಇದೇ ಹಲಗೆಯ ಹಂಭಾಗದಲ್ಲಿ ಬೇರೆ ಶಾಸನ ಬರೆದಿರುತ್ತದೆ.)

(2ನೇಯ ಹಲಗೆ ಮೂಂಢಾಗಿ)

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| ೩೧ ಕೊಟ್ಟಿದ್ದಿದ್ದಾನ ಪಡೆಯಿದಕ್ಕೆ ಯಾವ | ೪೨ ಯಾದಕ್ಕೆ ನಾಕ್ಕಿ |
| ೩೨ ರುಶದಾರಧಾ ಅರರ ಅಳವಲು ಗು ೨ | ೪೩ ತೋರಿ ಕೆಂಚೆನ್ನಿನನಾಕ್ಕಿ |
| ೩೩ ವಿಶೇಧಿ ಸಂ ರಕ್ತ ಗ ಯ ಪ್ರಮಾಣದ | ೪೪ ಮೆಣಸಿನ ಹಾಳ ಸಿಂಗಮಿನನಾಕ್ಕಿ |
| ೩೪ ಲು ಹೆಡ ಅಳತಲ ಅರುವರುಷ ದೊಡ | ೪೫ ಚೈರನಹಳ್ಳಿ ಗಿರಿಯಾಪ್ತನ ನಾಕ್ಕಿ |
| ೩೫ ಅಂತು ಅರ್ಥತ ತುಂಬಿದ ಮ್ಯಾಚೆರು \| ರ | ೪೬ ಕಂಪಾರ ಏರಜ್ಞನ ನಾಕ್ಕಿ |
| ೩೬ ವಿಗ್ಗ \|\| ಮುಲು ಹೊಂನ ತೆತ್ತು ಕೊಂಡು | ೪೭ ಯಾಂತಿವರ ಸನ್ನತ ತದಿಂದ ಬರದಾ |
| ೩೭ ಬರುವುದು ಯೆಂದು ಬರಸಿಕೊಂಡ ಥಿ | ೪೮ ತ ಶಾಸದೀಗರ ಮುತ್ತಲ್ಲಿಕ ನ |
| ೩೮ ದಾನ ಪಡೆ ನ ಶೈಲ್ಲೀಕ ಸ್ವದಶತ್ವಾದಿ | ೪೯ ರ ಸಪ್ತನ ಸ್ವದಸ್ತುರ ಬರಹ |
| ೩೯ ಗುಣಂಪ್ರಭ್ಯಂ ಪರದತ್ವಾನುವಾಲ | ೫೦ ಬಸವಲಂಗಿಯ ದೇವರ ಸ್ವಹಣ್ಣ ದಿ |
| ೪೦ ನಂ ಪರದತ್ವಾಪಹಾರೇಣ ಸ್ವ | ೫೧ ಒಂದಾ ಬರಕೊಟ್ಟ ಧೀರಾನವಿತ |
| ೪೧ ದತ್ತಂ ಸಿಸ್ತಂ ಥವೇತ್ತು | |

ಅದೇ ಹೆಚ್ಚು ಸೋಮಣ್ಣನಲ್ಲಿದ್ದ ಶಾಸನದ ನೆಯ ಪತ್ರದ ಹಂಭಾಗದಲ್ಲಿ
ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

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| ೧ ರಾ ಕೊಟ್ಟಿರ ಬಸವೇಸ್ವರ ದೇವರಿಗೆ | ೨೦ ಮುಂದೆ ಅಳವಿ ತುಂಬಿದ ಹಿಡೆಮುಂದೆ |
| ೨ ದೀಪಾರಾದನೆಗೆ ಕೊಟ್ಟಿದು ಯ ದೇವರ | ೨೧ ಹೋಡಿಗೆ ೨ ಪಟ್ಟಗಂ ೨ ೦ ೪೦ |
| ೩ ಪತ್ರ ಸಂತಾನರಾದ ಹಿ ಸೋಮವನ ವ | ೨೨ ತು ಗ ಗ ೦ |
| ೪ ರಿಗೆ ಕೈಯಲ್ಲು ಸರ್ವಧಾರಿ ನಾಮ | (ಅನೆಯ ಪತ್ರದ ಹಂಭಾಗ) |
| ೫ ಸಂ \|\| ರಿದ ಮಾಗ ಬ ಗಳಿಗೆ ಗುರುವಾರ | ೨೩ ಆಕ್ಷರದಲ್ಲಿ ಮುಲು ಹೊಂನನುಯಿ |
| ೬ ದಲ್ಲಿ ರಾ \| ನಾಡಿಗರಾ ಕಾಳಪನ ವ | ೨೪ ಪ್ರಮಾಣದಲ್ಲಿ ಮುಂದೆ ಯಾವುದು |
| ೭ ರು ರಾ \| ದೇಶಾಯಾಖಿಷ್ಯಪನ ವ | ೨೫ ಯೆನಯಿಲ್ಲ ವೆಂದು ಯ ಪ್ರಮಾಣ |
| ೮ ರು ಪುರದ ಗೌಡರು ಬಸವಲಂ | ೨೬ ಮುಂದೆ ತೆತ್ತು ಕೊಂಡು ನುಖದಲ್ಲಿ ಬದ |
| ೯ ಗಯ್ಯಂಪರು ನಾ ಉನಂಮು ಉಂ | ೨೭ ಕಮಾಡಿಕೊಂಡು ಯಾಹೊಂದು |
| ೧೦ ಬಳಿ ಧೂಮಿವೋರಿಗೆ ಗಂದ ಕೊನಿ | ೨೮ ಬರಕೊಟ್ಟ ಕೃಳಿ ಕರ್ಗಿದೂ ಯಾದಕೆ |
| ೧೧ ಹೊಲ ಹಕ್ಕಿಲ್ಲು ಮನಿಗೆ ಸಹ ನಾ ಉ | ೨೯ ನಾಕ್ಕಿ ತೋರಿ ಕೆಂಚೆಂಣನ ನಾಕ್ಕಿ ಹತ್ತನ |
| ೧೨ ಯಲ್ಲಿಪರು ಕುಶಲದಿಂದಸ್ತಿರನಾತ್ರ | ೩೦ ಹಣಗಿ ಗಿರಿಯಂಜನ ನಾ |
| ೧೩ ಮಾಡಿ ಕಲ್ಪನಿಸಿ ಕೊಟ್ಟಿದೇವ ಮೇ | ೩೧ ಸ್ತಿ ಗ ಮೆಣಸಿನಹಾಳ ನಿಂಗೆ |
| ೧೪ ರಾಗಿ ಯಾ ಧೂಮಿಗೆ ತೋಡಿಗೆ ಗಂ \|\| ೨ \|\| ೦ | ೩೨ ಇನ ನಾಕ್ಕಿ ಗ ಕಮ್ಮರ ಏರಂಣ |
| ೧೫ ಪ್ರಮಾಣದಲ್ಲು ಉರಂತತಕ್ಕ ಆಳ | ೩೩ ನ ನಾಕ್ಕಿ ಗ ಯಾಂತಿವರ ಸನ್ನತ |
| ೧೬ ಎ ಪ್ರಮಾಣದಲ್ಲು ಮಾಡಿದಲ್ಲು ಯ ಹೊ | ೩೪ ತದಿಂದ ಬರದಾತ ಸೋನ ಕಲ್ಲ |
| ೧೭ ಲಕ್ಕೆ ಅರವಿತುಂಬ ತನಕ ಗಂ \|\| ೨ \|\| ೦ | ೩೫ ಪರಸಿವಯನ ಸುಹಣ್ಣ ಬರ |
| ೧೮ ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಪಟ್ಟ ಪಣಗೆಯೇ | ೩೬ ಹೂ ಬಸವಲಂಗದೇವರು ವ |
| ೧೯ ನು ಯಾಲ್ಲಿವೆಂದು ಬರಕೊಟ್ಟಿದು ಬಲ್ಲಿಗಿ | ೩೭ ಹತ್ತ |

ಅದೇ ಗ್ರಾಮದ ಈತ್ತರ ದೇವಾಲಯಕ್ಕೆ ಬಲಭಾಗ ಹತ್ತು ಲನಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6"×1'—6"

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| ೧ ಕರಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ | ೪ ದೇಸಿಗಾವುಂಡನ ಆಶ್ಚಿಯು |
| ೨ ಹು ಗ ಅರಿವಾರದಲ್ಲಿ ಕಂ | ೫ ಧ್ವದಲು ನಿವರ್ಹಾಕಕೆ ಸಂದ |
| ೩ ಬಳಿಯ ಹೆಂಗಾಂದಾಸಾಂಡಿ | ೬ ಏರ ಬಾಂಧವ |

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೊಟ್ಟಿದಲ್ಲಿ ಮದಾರಾನಾಬರ ಮನೆಯ ಬಳಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—3"

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| ೧ ಶ್ರೀ ಶಿವಯನಮು ನಮಸಕುಂ | ೫ ಧಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯಾದಯ ಸಲವಾ |
| ೨ ಗ ಶಿರ ಹೆಂಬಿ ತಂದ್ರಿಕಾಪುರ | ೬ ಹನ ಶಿಖ ವರುಷ ಇಂಘಿ ನೆ ಕೋಡಿ |
| ೩ ಕಾರದೇತ್ಯಾರೋಕ್ಕಾ ನಗರಾ ರಂಧಾ | ೭ ಶಾಖಾ ಬಹು ಪಂಚಮಿ ಸೋಮ .. |
| ೪ ಮುಖಸ್ತಂಬಾ ಯ ಸ್ವಯಂಭುವೇ ಕು | ೮ ದಂದುಗ್ರಾತ್ರಿದ ಮಾಣಿಕಕಾಳಿಗ |

- ⁹ ಉಡರೂ ಲಂಗಪ ಗೌಡರು ಸಮುದ್ರ
¹⁰ ನಿದ ಉಂಬಿಂ || ಮೊಲನು ಮ
¹¹ ದವಗಳಿಡರು ಉಳಿಗದ ನಮು

- ¹² ಕೆಂಕಿಪಗೆ ದಯ
¹³ ಪಾಲಿಸಿದ್ದು.....

ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ನೋಮುಣ್ಣನ ಹತ್ತು ಲನಳ್ಳಿ ಹುಣಸೇವುರದ ಕೆಳಗೆ ವಿಹಿತ ರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2'-6"

- ¹ ನಮೇಎಿತರಾಗಾಯು | ಶ್ರೀಮತ್ತರಮು ಗಂಭೀರ ಸ್ವಾದಾಯಾದಾ ಮೇಲೆಪರಾಂ
² ಘನಂಚೀಯಾಕೈ ಶ್ರೀಮೇಶ್ವರನಾಥಸ್ವರೂಪ ತಾನನಂ ಜಿನಶಾಸನಂ | ನಾಗರ ವಾರಿಪೇಷ್ಟಿತ ಸಮಸ್ತ
³ ಘರಾರಮಣೀಷನಸ್ತನಾಭೋಗವಿದೆಂಬಿನಂ ಏದಿತ ವಿಸ್ತೃತ ಸಾರತರಾ ಗ್ರಹಾರದಿಂ
⁴ ನಾಗರಬಂದ ಚತ್ತರ್ ಪರವೇಷ್ಟನಿಂಬಿನಂ ಜನಸೇತ್ತು ಪುತ್ತಿಕಾ ರಾಗ ಮಸಿತ್ತು ಮಾಣ್ಣದೆಮನಸ್ಸು
⁵ ಬಧಂಬಿನವಾಸಿಮಂಡಿಂ | ನಾಗರಬಂದಂ ಬನವಾಸೆ ಗಾಗಿಕ್ಷುಂ ಘೂಷಣಂ ಮೊಲು
⁶ ಗಿರಿ ಬಾಗಿದೆಂಬಗುಂ ನಾಗಲತಾ ಪುಣಿವನದಿ ನೇರೆವ ತವೆಸೊಂ
⁷ ನಾಗರ ಬಂದ ನಾಗರಮಾಗೆ ತೋಪ್ಪು
⁸ ಸುಖಿಂಬಾಗಿ ಗೆಮೆಯೆಪ್ಪದೇ ನನುಷನಾ ಸೇಂಪೇಸೆಚ್ಚು
⁹ ಬಸದಿಯ ಮಾಡಿಸಿದರು ಯಂತಣ್ಣ ತಪ್ಪಂದಿರಿಬ್ಬರು ಶಾಂತಿ ಜೆನೇಸ್ವರ
¹⁰ ಬಸದಿಯಂ ಮಾಡಿಸಿ ನಂತೋಽದಿಂ ನಂತನದಿಂ ಪಡೆದದ್ವರೂ ಚಂದ್ರ ಗುಣವಾಧಿಯ
 ಪಡೆದು ಬಾಳುತ್ತಿರೆ ಪಲಕಾಲಂ ಪುರಾಘಾಧಿನಾಗಿ
¹¹ ಸೆಟ್ತಿ ತಂನಿಂ ಪಂಹಿಂದೆಸೆವ್ಯಾರಸಿ ಯಾಕ್ತನು ಮತಮತಂ ಪಡೆದು ಸುಖಿದಿಂ ಬಾಳ್ಯಾದು | ಸ್ವಾಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ
 ಮಂಡರೇಶ್ವರ ಆರಿರಾಯ
¹² ವಿಫಾಡ ಅಗಳಿ ಭಾಷೆಗೆ ತಪ್ಪಿವರಾಯರ ಗಂಡಕುಸಮು
¹³ ದಾರ್ಧಿ ಪತಿ ಶ್ರೀಮೇರಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ರಾಜ್ಯಂಗೆಯ್ಯಾತ್ಮಾಮಿ ಏ
¹⁴ ರೋಧಿ ಸಂಪತ್ತರ ಕಾರ್ತಿಕ ಶಾಂತ ತದಿಗೆ ಪರದೇವರ ನಿ
¹⁵ ಚಂದ್ರ ಗುಡ್ಡಿಗಳು ಮಂಜು ಶಾಂತನಾ
¹⁶ ಧದೇವರ ಅಮೃತ ಪದಿ ಸಂದಾದೀಪ
¹⁷ ಕೆಜೆಯ ಕೆಳಗೆ ಗಡ್ಡೆ ಬ—ಂ ಈ ಧಮ್ಮಂ ಮಂತ್ರಪಾಲಸು
¹⁸
¹⁹ ವಾರಣಾಸಿ ಕುರು ಕ್ಷೇತ್ರ
²⁰ ಕವಿರೆಯ
²¹ ಪಾತಕನಕ್ಕು ಶ್ರೀ ಶಾಂತನಾಥ

ಅದೇ ಗ್ರಾಮದ ಹೇಳೋರು ನಿವೇಶನದಲ್ಲಿ ದ್ಯಾಮವ್ಯನ ಗುಡಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" × 2'-9"

- ¹ ನಮಸ್ತಂಗೆ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಕಾಮರಕಾರವೇ ತ್ರೈಶೀಕ್ರಿ
² ನಗರಾ ರಂಧಾ ಮೂಲಸ್ತಂಘಾಯು ಕ್ಷಯಂಧುವೇ [ಶಂಧವೇ] ಸ್ವಾಸ್ತಿ ಶ್ರೀ
³ ಸಾಲಿವಾಹನ ಶಕ ಪರುಷ ಒಟ್ಟಿಲನೆಯು ದುಮುರಿ ನಂ
⁴ ವತ್ತರ ಅಸ್ಸೀಜ ಸು ಗ ಟ್ಲಿ ಶ್ರೀಮತು ದೇಸಾಯಿಗುತ್ತಿ
⁵ ದಹನಮಂತ ಗೌಡರು ಸುಖಿದಿಂ ರಾಜ್ಯ
⁶ ನಾಳುತ್ತಿರಲು ಒಟ್ಟಿಲನೆಯು ತಾರಳ ನಂ || ಚೈತ್ರ ಬ
⁷ ಇ ಲು ಬರಸಿದ ನಿರೂಪ | ಮರಳಿ ಪುಟ್ಟಿಂದ ಸೀಮೆವ
⁸ ಇಗಳ ಕಿರಿಯ ಕರ್ಮಾಣ್ಯಮಿ ಚೆಂನ ಬಸವ ಗೌಡರ ಮಾಗ
⁹ ಏರಪ ಗೌಡರಿಗೆ ಕುದುರೆ ದಾಳಿಕರುವ ಘೂಮಿವಳಿಗೆ ಪಾಲಿಸಿ ಕೊಂಡದ್ವು ಗ ಇ
¹⁰ ಪರಹ ಯಾದಕ್ಕೆ ಸ್ವಾಸ್ಥ ಮೇಲಳಿ ಮೊಲ || ೦೭

ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×1'-3"

- ¹ ಸ್ವಾಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ ಮಂಡರೇ
² ಸ್ವರ ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇ

- ³ ಸ್ವರ ಹರಿಹರ ರಾಯನ ರಾಜ್ಯೋದಯು
⁴ ದ ಶಕ ಇಡಿಲನೆಯು ಕ್ಷಯ ಸಂವ

५ ತ್ವರದ ಚೈನಾಕ ನು ಲ ಸೇತ್ತೀಮತು
 ६ ಶ್ರೀಪದ್ವಿವಹಾರಿಯಿಲ್ಲ ಸೆಟ್ಟಿಯ ಮ
 ७ ಗ ವೈಲಿಕ ದೇವನು ಕೇತಮಲ್ಲ
 ८ ಕುಂತಳ ದೇಶದ ಗುಣದಿ ನಾಡ ತಪ್ಪಣಿ
 ९ ಯ ಮೇರೆ ಬಂದು ಹಂಡಿರುಡೆ
 १० ವಾಗಕಾದಿಸತ್ತುಡೆ ಅತನ ಸತಿ
 ವಿಜಯ

११ ಮಹಾಸತಿಯಾದರ್ಚಾ
 १२ ಶ್ರೀಮತು ಬಮ್ಮ ಗೌಡನ ಮಗ
 १३ ಮಾಡ ಗ ಉಡಮಾಡಿಸಿದ
 १४ ಮದವಣಿಗೆ ಕಲು ನೆಡಿಸಿದು ಮಂಗಳ
 १५ ಮಹಾಶ್ರೀ ಶ್ರೀ

ಅದೇ ಚಿಕ್ಕಚಪುಟ ಗ್ರಾಮಕ್ಕೆ ರ ಮೈಲ ದೂರದಲ್ಲ ಗೌಡರಗಿಂದ್ಯಾಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ २'—६"×१'—३"

१ ಎರ್ಲೆಧಿಕ್ಕತು ಸಂ ಚೈಕಾ
 २ ಕ ಬ ರ ಶ್ರೀಮತು ಷ್ಟಿ ಚಪು
 ३ ಷಗ ಉಡ ಬಸಪ್ಪಗೆ ದೇಶಾಯ
 ४ ಗುತ್ತಳ ಬಸಗುಣದರು ಬರಸಿ
 ५ ಇತ್ತಿದ ವಿನಯಾರ್ಥ ಅದಾಗಿ ತ
 ६ ಪುಟ ಕೊಂಬಲ್ಲಿಗ ದಣವಾಗಿದಾಗ
 ७ ಸೀನು ನಮ್ಮ ಮಕ್ಕಳ ಮಾರಿಯಾಗಿ ಕಾ

८ ದು ಕಟಕೆಂಡಿದ್ದ ಕಾರಣ ನಿಂನ
 ९ ಮೇಲಣ ದಯಾದಿಂದ ಚಿಕ್ಕಚಪುಟಲಿ
 १० ಸತ್ತಿಗೆಮಾನಾನ್ನಾ ಅಯಿದು ವರಹಾ
 ११ ನ ಹೆಲನ ಪಾಲಸಿ ಕೊಟ್ಟಿವಾಗಿ
 १२ ಏನು ನಿಂನ ಮಕ್ಕಳ ಮಕ್ಕಳವಾರಂ
 १३ ಪರಿ ಯಾ ಅನುಭವಿಸಿಕೊಂಡು ಬರು
 १४ ವುದು ಶ್ರೀ ಶ್ರೀ ||

ಅದೇಹೆಳೆಬಳಿ ಎಣ್ಣೆಕೊಬ್ಬಿಗ್ರಾಮದ ಸರಾಗ್ರಾಮ ಪೋಣಿಯಾಲ್ಲಿ ನಟ್ಟಿಕಲ್ಲು.

ಪ್ರಮಾಣ २'—९"×१'—९"

१ ನಮಸುಂಗ ಶಿರಶ್ಚಂಬಿ ಉಂದ್ರಚಾಮ
 २ ರ ಹಾರವೇ ಶೈಲೀಕ್ಕ ನಗರಾರಂಭ ಮೂ
 ३ ಉತ್ಸಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯ
 ४ ದಯ ನ್ನುಪಶಾಲ್ಪಾಪಾಹನ ಶಬಿ ವ
 ५ ರುಳ ಇತರನೆಯ ಪಾಢಿ
 ६ ವ ಸಂವತ್ಸರದ ಚ್ಚೇಷ್ಟ ಶುಲ್ಲು
 ७ ಶ್ರೀಮತು ದೇಶಾಯ ಗುತ್ತಳ ದ
 ८ ಹನುಮಂತ ಗೌಡರು ನುಬದಿಂದ

९ ರಾಜ್ಯಮನಾಧಾತ್ಮಿಕರಲು ತಾರಣನಂವತ್ಸರ
 १० ದ ಪುತ್ರ ಬ ಇಲ್ಲಾ ಸರಾಪ ಹುರುಳ ಪೋ
 ११ ಷ್ಟಿದ ಸೀಮೆ ಪೋಳಿಗಳ ಕೊಪದ ಮರಿ ಬಸಗಾಡ
 १२ ರಿಗೆ ಕುದುರೆ ದಾಣಿಗಳ ತರುವ ಘೋಮಿವರ
 १३ ಗೆ ಪಾಲಸಿಕೊಂಡು ಗ ಇ ಮೂರುವರ
 १४ ಹ ಯಾಡಕ್ಕ ಸ್ವಾ ಕಲ್ಲುಮಟ್ಟ ಹೆಲಿ ದೀಜ
 १५ ಪರಿ ಬ || ೨ ||

ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾಬುರ್ನ ಗಫುಡರ ಹತ್ತಿಲನಲ್ಲಿ ನಟ್ಟಿಕಲ್ಲು.

१ ಸ್ವಸ್ತಿಶ್ರೀ ಸುಕ್ಕ ಸಂವತ್ಸರದ
 २ ಮಾರ್ಗಶಿರ ಸುದ್ದ ಇಂ ಲು ನಾಮನಾನ್ನ
 ३ ಧಿಪತಿ ಬಮ್ಮ ಯ ನಾಯಕರು ಪರಿಸೇ
 ४ ಯಮೇರೆ ಬಂದಾಗ ದೇವಯನ ಮಾಗ

५ ಪರಗಾವ್ಯಾಳ ಪಲರ ನಿಯಿ.....
 ६ ಸುರಸತಿಯ.....
 ७ ಕುಯಾದರು.....
 ८ ಯನೆ.....

ಅದೇ ಮಲ್ಲಿಕಾಬುರ್ನ ಗಫುಡರ ಹತ್ತಿಲನಲ್ಲಿ ನಟ್ಟಿ ಅನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ १'—६"×१'—२"

१ ಸ್ವಸ್ತಿಶ್ರೀ ಸದ್ಯೇಕ್ಕರ ದೇವರ ಕೆಯ್ಯಿ ಅನ್ನಾ
 २ ಯಾವಂ ಒನ್ನಿಸಿದಂಗೆ ಗಂಗೆಯಲು
 ३ ನಾಯರ ಕವರೆಯು ಮಂಬಾ

४ ಹೃಷಿರುಮಂ ಕೊನ್ನ ಪಂಚಮಹಾ
 ५ ಪಾಬದ ರೀಕ್ಕೆ.....
 ६ ಕೋಪರು.....

ಅದೇಹೋ|| ಕಮ್ಮನೆಕ್ಕಳ ಗ್ರಾಮದಲ್ಲಿ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ५'—६"×२'—६"

१ ಶ್ರೀಮತ್ಯರಮಗಂಭೀರನಾನ್ನಾ ದ್ವಾರಾಮೈಪರಾಂಭನಂ
 ಜೀಯಾತ್ಮಕ್ಕೆಂದ್ರಿಕ್ಕ ನಾಥಸ್ಯ ಶಾಸನಂ ಚ

२	.....	ಶ್ರೀಮತಿ ಮಹಿಲನಂತರ	ಸಂಪರ್ಕದ್ವಾರೆ
३	.....	ಸಾಧ್ಯಾದ್ವಾರಿ ನಗಾಶನ	ಕೈವಲ್ಯ
४	.....	ಭಯಾಚಂದ್ರ, ಕರುಣಾ	
५	.....	ಕಲಾಯುಗೇ	
६	.....	ಬುಡ್ಡಪ	ಶೈಥಿತೇ
७	.....	ಚಿನಪದ ಸೇವೆಯೊಳುಚಿತ ದಾನದೊಳು	
८	.....	ಚನೇಸ್ವರನಾಮ	ಮನದೊಳ
९	.....	ಬುಡ್ಡಪಂ	
१०	.....	ಪ್ರಭವ ಸಂಪತ್ತರ	
	.....	ದೇವಾಲ	
११	.....	ಮಾಡಿಸಿ	ಹಾರದಾಸಕ್ಕಂ
	(ಸರ್ವದಿದೆ)		(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

94

ಅದೇ ಆನೆವಟ್ಟಿ ಹೋ || ಕಮ್ಮನಹಲ್ಲಿ ಗ್ರಾಮದ ಈತ್ಯರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
ಎನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

१	ಸ್ವಸ್ತಿಶ್ರೀಮತು ವೀರಬಲ್ಲಾ ರದೇವ	४	ಮತು	ದೇವರ	ಗವ್ರಿಡ
२	ವರ್ಷದ ಕೈತ್ಯರ ಸಂಪತ್ತರದ ಚೈ	५	ಬೀರಮಗ	ಉಡಿ ಮಹಾಸಕ್ತಿಯಾ	
३	ತ್ಯಾಗ ನು ಇಂ ಬಿಕಾರದಂದು ಶ್ರೀ	६	ದರ್ಶಿ	ಮಂಗಳ ಶ್ರೀ ಶ್ರೀ	

95

ಅದೇ ಈತ್ಯರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
ಎನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

१	ಸ್ವಸ್ತಿ ಶಂಕ್ಷಸಂಪತ್ತರದಂದು ಸೇನಕುರಿತಿರು
२	ನಾಧ್ಯಾತ್ಮಿ
३	ಯೋಜಿತ್ಯಾಪ್ಯಂದ
४	ಕಾರ್ತಿಕ ಕೆಂಬಬಾಗಿ ಕಾರ್ತಿಕ ನಿಷಿದ್ಧಿ

96

ಅದೇ ಹೋ || ಕುಣಕೆಪ್ಪರ ಕಾಸಿನಲ್ಲಿ ಪಾರ್ಶ್ವಾವಿಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-9"×1'-6"

१	ಸ್ವಸ್ತಿ ನಮಧಿಗತ ಪಂಚಮಹಾತ್ಮಿ ವಃಕಾಮುಂಡ
२	ಶೀತ್ಯಾರ ಬನವಾಸೆ ಪುರವರಾಧಿತ್ಯಾರ
३	ಮಧುಕೇಸ್ವರದೇವ ಪಾದಾರಾಧಕ ಶ್ರೀಮತು
४	ರೇತದೇವ
५	ಹಲಬರಿಕೊಂದು ತುಸುವಂ ಮಗುಳ್ಳ
६	ಮಂ ತಾತ್ಯಾಸುದು ಮಾಸೀದು ಸುರರೋಕಪ್ಯಾಪ್ತಾದ ಅತನ
७	ಮಕ್ಕಳು ದೊಮ್ಮೆಯ್ಯಾ ಕಲ್ಪಿಸ್ಯಂಗರು ಕಲ್ಪ ನಿಲಸಿದರು ಮಂಗಳ
८	ಮಹಾ ಶ್ರೀ ಶ್ರೀ

97

ಅದೇ ಹೋ || ಹಂಂಡಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಕರೆವೋರಿಗೆ ಬಿದ್ದಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

१	ಸ್ವಸ್ತಿಶ್ರೀ ಶ್ರೀಮಂತಿ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ವರ ಪ
२	ರಮಾಧಿತ್ಯಾರಕ ಸತ್ಯಾರ್ಥಿಯ ಕುರಿತಿರು

- ३ ಇ ಶ್ರೀಮತಿಭುವನಮಲ್ಲದೇವರ ಏಜಯರಾಜ್ಯಾವಃ
 ४ ತ್ರೈಶೈಶ್ವರಾಭವ್ಯಾದ್ಯ ಪ್ರವರ್ದ್ಣಮಾನ ಮಾಹಿಂದ್ರಾ.....
 ५ ಬರಂ ಸಲುತ್ತುಮಿರಿ.....ಗೆಜೆಯ ಶ್ರೀಮತು
 ६ ಹೆಗ್ಗ್ರಿಡೆ ದೇಹವ್ಯಾದೇವಂ ಹಂಚಿಯ ಮುತ್ತಿಕಾದುತ್ತಿ
 ७ ರಲು.....ರಾಮಿಸೆಟ್ಟಿ.....ಬಂದುಕಾದಿ
 ८ ಪಲರಂಕೆಂದು ಸುರಲೋಕಕೆ ಸಂದಂ ಚಿಕೇನ
 ९ ಲಂಧ್ಯತೇ.....ಸುರಾಂಗನಾ.....
 १० ಕಾಯೇಕಾಷಿನಾತ್ ಮರಳೇರಜೇ ||

98

ಅದೇ ಹಂಚಿಗಾಗ್ರಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಹಂಭಾಗದಲ್ಲಿ
 ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-6"

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|------------------------------------|--------------------------------------|
| १ ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯಾತ್ಮಕ್ಯ ಕುಳಿತಿರಕ | ५ ಯಮಗಂ ದೇಶಿಗೆ ಸಿವಯ್ಯಂ ವ್ಯಾಪಕಾರಕೆ ಹೋಹ |
| २ತ್ರಿಭುವನಮಲ್ಲದೇವರ | ६ ಪ್ರ ಕಡಹದ ದಾರಿಯಲು ಕಢರು ಬಂದು |
| ३ತಾರಂಬರಂನ..... | ७ ತಾಗೆ ತಳಿಉದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ |
| ४ | |

99

ಅದೇ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಷ್ಟಿಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 1'-8"

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| १ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕರ್ಷಸುರಿಯ ಭಾಜಬಿ | ५ ಬಮ್ಮಿಸೆಟ್ಟಿಯಮಗಂ ಮದಿಗಕಯ್ಯಂ ಮರನರು |
| २ ದಕ್ಷಪತ್ರಿ ತ್ರಿಭುವನಮಲ್ಲಿ ಬಿಜ್ಞ ಲದೇವರಿಷ | ६ ಮೂತ್ತರಲು ಕಢನಾಯಕರುಂದು ತಾಗಿದಂದು ನೊಕ |
| ३ ದ ಎನೆಯ ವ್ಯಯನಂಪತ್ತರದ ಅಭಾಧ ಸುಂದ್ರ | ७ ಸಾಮ್ಯಮಿ.....ವೆನದಿ ಅಲಗಂಕತ್ತಾಧ್ಯನ ಕಾದುಕೆಂ |
| ४ ಚತುರ್ಭಾ ಮಂಗಳವಾರದಂದು ಹಂಚಿಯ | ८ ದು ತಳಿಉದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ \|\| |

100

ಅದೇ ಹನುಮಂತದೇವರ ಗುಡಿಯ ಎದುರುಭಾಗಕ್ಕೆ
 ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1' 3"

- १ ಪಡಿಯೋಡೊಪ್ಪಂ ತಂನ ಕಾದುರೆನೆಲ್ಲಾರಿಷಿನೆಕ್ಕು
 २ ಬಂದನೆಯ ಮನದಯೋಡೆಯ ಸೂಕ್ಷೆಗೊಳ್ಳಿ
 ३ ಪ್ರಯ್ಯಂಕೇಷ್ಠಿ ಕಲಿಪ್ಪಿದೆ ಪರಿದು ತಾಗಿದ ಹಂಚಿಯಷ್ಟಿನಾಗಳಿಂ
 ४ ಮರೀದರಿಮಲ್ಲಿಯುಧ್ಯದಲು ಬಾಗುಲಿ ಗರಗಿಡ
 ५ ಮಯಿತಳುಧಿಂದುಬಿಧ್ಯ ಮಲ್ಲಿಯಂ ನಲನಲದು
 ६ ಯಾದಂತಿರಸಿಯರಾಗಳಿಂ || ಸ್ವಸ್ತಿಶ್ರೀಮ
 ७ ಕೊಳ್ಳಿಕ್ಕ ವಿಕ್ರಮವರುಶದ ಇನೆಯ ಪ್ರಜಾಪತಿ ಸಂ
 ८ ಪತ್ನರದ ಪುಕ್ಕ ಬಹುಳ ದಸಮಿ ಗುರುವಾ
 ९ ರದಂದು ಸುರಲೋಕೇ ಸಾರಿದಂ ||

101

ಅದೇ ಆನೆವಟ್ಟಿಕೋ | ಹರೇಮಾರ್ಗಿ ದುರ್ಗಾದೇವಾಲಯದ ಮುಂದೆ ನಷ್ಟಿಕಲ್ಲು.

ಪ್ರಮಾಣ 9'-3" x 2'-3"

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| १ ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಯಾಧಿಕ್ಕ ವಿಕ್ರಮವರಿಷ..... | ५ ಅಂದಿಗೆ ಮಾಡಯನಿಸಿಯೆ ಸತ್ಯ ಸುರಲೋಕ |
| २ ಸಂಪತ್ತಿ ಮಾಗ್ರಿಶಿರ.....ವಾರದಲು | ६ಶ್ರೀಮತುಗಿರಿ..... |
| ३ ಮೇರಾಳ..... | ७ನಾಡಿಯಿಂ.....ನಿಲಸಿದ ಮಂಗಳಮ |
| ४ ಯ ದೇದನಾಯಕರು ಗುಂಡ್ಯ ಮನೇಣಹೋಕಾಗ | ८ ಹಾ ಶ್ರೀ ಶ್ರೀ |

102

ಅದೇ ಅನೆವಣ್ಣ ಹೋ ||ಗಂಗವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಥಮೈಲ ದೂರದಲ್ಲಿ
ಗಡ್ಡೆಯಬಹುವಿನಲ್ಲ.

ಪ್ರಮಾಣ 2'-3"×1'-0"

ಶ್ರೀ

- | | |
|---|--|
| <ol style="list-style-type: none"> १ ಉರ ಮಹಾಸಂರೂ २ ಶೋಭಕ್ಕೆತು ಸಂಪ ३ ಚರದ ಮಾಗ ತು ಇ ಲು ४ ಶ್ರೀ ಆಶ್ವಾಯನ ಸೂ ५ ತ್ರದ ಕಾರ್ಕಿಪರೋ | <ol style="list-style-type: none"> ६ ತ್ರದ ಮರಿಯಿಂಬ ಥ ७ ಖ್ಯಂಗೆ ಉಂಬಿ ಕೊ ८ ಖ್ಯಂದು ಇದಕೆ ತಹಿದವರು ९ ತಾಯಿಗೆ ತಹಿದವರು ಶ್ರೀ |
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103

ಅದೇ ಗಂಗವಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಕಾನಿನಲ್ಲಿ ಹಾಳುಬಾವಿಯಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು

- १ ಸ್ವಾಸ್ತಿ ಸಮಸ್ತ ಧುವಾಶ್ವಯು ಶ್ರೀ ಜ್ಯಾಥೀವ್ಯಾಘ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪ
- २ ರಮೇಶ್ವರ ಪರಮ ಧುತ್ವಾರಕ ಸತ್ಯಾಶ್ವಯು ಕುರಳಿಳಿಕ ಹಾಳುಕಾಂಧರಣ ಶ್ರೀಮ
- ३ ಶ್ರದ್ಧುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತ ರೋಶ್ವರಾಭ ವ್ಯಾದಿ ಪ್ರಪಂಚಮಾನ
- ४ ಮಾಚಂದ್ರಾಕ್ಷರ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ? ಸ್ವಾಸ್ತಿ ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಿಧ್ಯಾ
- ५ ನ ಧಾರಣ ಮಾನಾನುಭೂನ ಜಪಸಮಾಧಿ ಶ್ರೀಲ ಗುಣಸಂಪನ್ಮೂರ್ಖಾ | ಹತುವ್ಯೇಸೀದ
- ६ ತನ ಕರ್ಣಶಾಸ್ತ್ರ ಪ್ರವೀಣ ಯಜ್ಞ ದೀಕ್ಷಿತರುಂ ಸತ್ಯ ಶ್ರೀ
- ७ ಹಾಕೊರ ಹಾರಿತುನಾರಿಯರುಂ ಯಾರೇಭ ದುಲ್ಲಿಫಿರುಂ | ಚತುಸ್ಯಮಯ ಸಮು
- ८ ದೃಂಜರುಂ ಪ್ರಧುಮಂತ್ರೋತ್ಸಾಹ ಕಕ್ತಿ ತ್ರಯ ಭೀತರುಂ ಅಶ್ರಿತ ಜನ
- ९ ...ಭಿವಾಂಧತ ಪಢ ಪ್ರದರುಂ | ತರಣಾಗತ ವಜ್ರಪಂಜರುಂ ಶ್ರೀಮದನಾದಿಯ ಗ್ರಹಾ
- १० ನಾದಜಾಗರೆಯ ಪ್ರಧುಗಳು ಸಮಸ್ತ ಪ್ರಧುಗಳು ವಿದ್ಯು ಸ್ವಾಸ್ತಿ ಸ
- ११ ಮನ್ತ್ರ ಧುವನ ಜನ ವಿಷ್ಣುತ ಪಂಡ ಸತ್ಯಿರ ಶಾಸನ ಲಬ್ಧ ನೇರ ಗುಣಗಣಾಳಂಕ ವೀರಬಳಿಂ
- १२ ಜುದಮ್ಮು ಪ್ರತಿಬಾಳಕರುಂ ಧರ್ಮಪಂಶೋಧ್ಯವರು ಧಗವತೀ ದೇವೀಲಬ್ಧಿ
- १३ ರ ಪ್ರಸಾದರುಂ ಅಯ್ಯಾವ್ಯಾ ಗೀರ
- १४ ಶಿವಪಾದ ಸೇಬರ ಪರಿಬಿಂಬ ಸಾದಕತೆಲುಂಗ ವಂಶೋಧ್ಯವ ಹ್ರಿಧೀಶ್ವರನಪ್ಪಬೀಯ ಬರೆ
- १५ ಗಾಳಿ ಸೆಟ್ಟು ಶ್ರೀ ಮಹಿಳೆ ರುಕ್ಣ ವಿಕ್ರಮ ವಿಷ್ಣದ ಅನೆಯ ದುಂದುಭಿ
- १६ ಕಲ್ಲು ಕೊಳ್ಳು ಘೋಷಿ

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ಅದೇ ಹೋಬಳಿ ಗಿಳಿವಾಲ ಗುಡ್ಡದ ಕೆಳಗೆ ಗಡ್ಡೆಯ ಬಳಿ ಮುತ್ತಗದ ಮರದ ಬುದ್ದದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

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|---|---|
| <ol style="list-style-type: none"> १ ಸ್ವಾಸ್ತಿ ಶ್ರೀ ಜಮಾಧ್ಯಾದಯ ಶಕ २ ಪರುಷ ಇಂಡಿಯನೆಯ ಅಂಗೀರ ३ ನ ಸಂಪತ್ತರ ವಾಗ್ರಸಿರ ಅ ४ ಮಾವಾಸೆ ಅದಿಕೃತಾರ ದಂದು ಶ್ರೀಮ ५ ತು ಚಂದ್ರಗುತ್ತುಯು ಗ ಉಡ ६ ರು ನೆಲ್ಲ ಕೊಪ್ಪದ ವೆರ ಮುಂ | <ol style="list-style-type: none"> ७ ದೇಗದೆ ० ० ಅದಕೆ ತೋಂಗ ಸಹಿತ ८ ವಾಗಿ ತಮ್ಮ ಕುಲಸ್ವಾಮಿಯ ९ ಸಂದಾದಿಪಕ್ಕಿಂದು ಸಮಾಂಸಿ १० ದರು ಇದಕೆ ತಹಿದವರು ತಂಮು ११ ತಾಯಿಗೆ ತಹಿದವರು ಶ್ರೀ ಶ್ರೀ १२ ಧಮನ್ಮ |
|---|---|

బొంబాయాధిపత్యద లాట్ర కన్నడ బిల్లీయల్ల

ಗೀರಸೋಪ್ಪೆಯ ಶಾಸನಗಳು.

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గేరనోచ్చె గ్రామద నగరగెరి బస్తియబలి కడ్ఱే బస్తియ నవ్వేతనదల్లి నష్టి కల్లు.

क्रमांक 4'-6"×3'-0"

- ²² ರ ಸಂತಾನಾಬ್ರಹ್ಮಣು ಲಕ್ಷ್ಮೀಪಾಣಿಕದೇವಿ ಕಾಂತನೇ ಪಂಬಿ ರಾಯಂಗೆ ಕಂತುವಿನಂತುದಯಿಸಿದ್ರ್ವ ಸಂಗ
ನೃಪಾಲಂ । ಸಂಗವಿದೂರಕ್ಕೇಮು ಪುರ ತೀರ್ಥಜಿನೇಂದ್ರ ಪಾದ
- ²³ ಪದ್ಮ ಕಂಸಂಗಳಾಡಿಯನಾತ್ಮಜನು ಅಂಬಮತೀಶನ ಪುತ್ರ ಸಂಗಮಂ ಧೃಂಗನ್ನಿತನ್ನ ಮನಮೇಲ್ಪುಂತೀ ? ಧಮ್ರವ
ಮಾಡಿ ಪೂರ್ವದೊಳಿಗಿದ ಧಮ್ರವೆಲ್ಲ
- ²⁴ ವನುಪಾಲಿಸದಂ ರವಿಕಂಡರ್ಮಾಧ್ಯನಂ । ಅಂತಾ ಧಮ್ರ ಪ್ರತಿ ಪಾಲಕನೇವಿಪ ಶ್ರೀ ಸಂಗಭಿಷಾಲಂ ಸುಖಿಂ ರಾಜ್ಯಂ
ಗೆಯುತ್ತಿರಲೂ ಯಿಂದಿಂದು (ಯಿಂದಿಂದು) ಕುಂತಳನಾಡು ಕರಂರಂಚಿ
- ²⁵ ನೆಪ್ಪಿಮನಾಡು ದೇಶದೊಳಿತ ಚೌಪಾದೀಮಾಮರ ನಿಂಪನ್ನೀರೆ ಬಾರ್ದೀಯಾಂಬಿಕೀಂದು ಕೋಕ
ಮಿಥುನ ವೊದರಾಗಿರಲ್ಲಿ ಯಾರವೇಗಳ ನಡವೊಷ್ಟು
- ²⁶ ಏಧ್ರಪರಮಾಧುವ ನಷ್ಟ ನೃಪಾಲನೆಂಬವಂ । ಯಿರ ಉಂದೂರಧಿ ಪತಿ ತಾಂ ಕರಮೊಷ್ಟುವ ಅಡಿಯರ ಬಳಿಯಂಕರ
ಮೆನೆವನು ತಂಮುರನ ಯಿಂದಿಂತೀರ್ಥ
- ²⁷ ದೈತ್ಯನಾತಂಪರಸಂ । ಆಕಂಘರಸನಗ್ರಜಯ ತನಜಂ ಧರೆಯೊಳ್ಳಿರುಂದೂರ ದೂಸರನುತ ಕಲ್ಪರಸನಮುಜ ತಂಗ
ದೇವಿಗೆ ವರನೆವಿಪ ಹೈವೆಯಾರಸನವರ ಪುತ್ರಂ ಪ
- ²⁸ ಧೃಣರಸಜಿನವಧಭಕ್ತಂ । ಅ ಪದ್ಮಂಣರಸಮೂ ಆ ತನಗ್ರಜಜಕ್ತಲ ದೇವಿಯ ತಂದ ಹೈವಂಣರಸರು ಪಾತ್ಯರ್
ತೀರ್ಥೀಕೃತ ಮಾಡಿದ ನಿತ್ಯ ಪ್ರಜ
- ²⁹ ಆಹಾರದಾನ ವೊದರಾದ ಪೆಲ್ಲವಂ ಪುರೇಣ ದಿಗೆ ಸಲಿಸ ಮೂಂಸಿನ ಧಮ್ರವೆಲ್ಲವ ನೆಱಿಮಾಡಿ ಬಳಕ್ಕಂತಂ
ನೇರು ಸಂನುತ ಬುದ್ಧಿ ಪುಟ್ಟಿ ನೇಂದ್ರಿಯ ಭಿಂಬಿಕ್ಕಾ ನಿತ್ಯಪೂ
- ³⁰ ಜನಂ ಮನ್ಯ ಸೆವಂದಾನ ವೊದರಾದವನುಂಹಿರಿದಾಗಿಮಾಡಿ ತೃತ್ಯಾಯಿಂದೊಲಿದು ಪದ್ಮರಸಂಮಿಗೆ ಕೊಟ್ಟವೈತ್ತಿ
ಯಂ । ಶ್ರೀ ಪಾತ್ಯರ್ತಿತೀರ್ಥೀರದ ಶ್ರೀಕಾರ್ಯ
- ³¹ ಕೈಯೂ ಅಂಗ ಥೀರ್ಗ ತಯಾರಿಯದ ಜೀಜೀರ್ಥದ್ವಾರಕ್ಕೆ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಂತಾ ವೃತ್ತಿಯ ವಿವರ
ಹೈವಂಣರಸರು ತಾವು ಮೂಲವಾಗಿ ಆರ್ಥಿಕರ್ಥ ಕೊಳ್ಳಬಾಯ
- ³² ಲಕಂಗನ ಕಾಳಿಯಹಂ ನೆರಡು ಮೂಡೆಸುಗೆ ಸೀಮೆ ಮೂಡಲು ಅಭಿನರ್ಹಿಯ ಹತ್ತಿಲಗದೆ ತಂಕಲುಹರಿದು ಕೋಡಿ
ಗಡಿ ಪಡುವಲು ತಮ್ಮರಸರ ಹೊಸಗೆದ್ದೆಯಲು ಇಕ್ಕುದ ಕಲ್ಪಂಗದಿ
- ³³ ಬಡಗಲು ಹೀರೆಯ ಧಾಗೆಗಳಿಯಂತೀ ತೆಪ್ಪಿಸ್ತೇಮೆಯಂದೊಳಗುಧಕರವೆಯ ಸಮನ್ಯ ವೈತ್ತಿ ಪದ್ಮರಸರು ತಾವು
ಮೂಲವಾಗಿ ಆರ್ಥಿಕ ಇದ್ದ ಹೊಂನಮನ ಕೆಣ್ಣಿಯ
- ³⁴ ಹೇರೆ ಯೆತ್ತಿ ಹೊಂನಾ ಬರದ ನಾಲ್ಕುವರೆ ಹೊಂನಮಾ ತಂಮ ಅಂಮ ತಂಗಲ ದೇವಿಯಿಗೆ ಪೂಣ್ಯಾರ್ಥ
ಪರಿಕಾರಪಾಗೆ ಬಿಟ್ಟುದು ಹೈವಂಣರಸರು ತ
- ³⁵ ಮೃಮನಃ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಮೂಲ ಸ್ವರ್ವವಾಗಿ ತಾವು ಆರ್ಥಿಕಯಿದ್ದ ಯಾದಯ
ಮಜ್ಜನ ವೃತ್ತಿಗೆ ಗಡಿಮೂಡಲು ಹೊಂತಂಕಲು ಹೊರೆ ಗಡಿ ಪಡುವು
- ³⁶
- ³⁷ ಸಮಸ್ತ ವೃತ್ತಿಯನೂ ಆಹಾರದಾನಕ್ಕಾವಾಗಿಯಾ ಚೆಂದ್ವರ್ತಕವಾಗಿ
- ³⁸ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟಿರು ಮತ್ತು ಆಹಾರದಾನಕ್ಕೆ ಯಾ ತೈತ್ಯಾಲಾಂದ ಗೃಹ

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- ಗೇರನೊಹ್ಯೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇಬಸ್ತಿಯಲ್ಲಿರುವ ಶಾಸನದ ಹಂಭಾಗದಲ್ಲಿ
- ¹ ಕೇಸವ ಕುಳಿಮೂಡೆ ಇಂ ಹೊಂನೊಲಿ ನಂಗೆಮುಕ್ಕೆ ೧೦ ಮೂಡೆ ಯಾರು ಮುದ್ರಾ ಇ ಮೂಡೆತೆ
- ² ಈ ಗಾಗಿ ಮೇರಾದರು ಅಹೋನಿನಾದಾನಕ್ಕೆ ಮಾಗೊಡಾನೆಯ ಅರೆಕಾರಸಿದೇವಯ ||

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ಗೇರನೊಹ್ಯೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಮೂಡೆ ಜಿನದೇವರ ಏರೆತದಲ್ಲಿ

- ¹ ಪನಶೋಕವಲೀ ಮಂಜುಷಾ ದೇಶೀಗಳಲಲತ ಶೇತ್ರಮುನಿನೂನೋಡ್ | ಶ್ರೀದೇವಂಂದ್ರ ಸಂಶೇರುಪದೇಶಾನ್ಯೇ
ಮಿಳಿಸಬಂಬಂ ||
- ² ಶ್ಲೋಕಃ || ಸಂಜಿತೀಷ್ಟಿಪುತ್ತೀ ಸೌಕಳ್ಳಪಶ್ಚೀಷ್ಟಿಪುಂಗವಃ ; ಆಕಾರಯತ್ವಕೋಯಸ್ಯಮಾಬಾಂಬಾಗಧರ್ಮೋಜಣಃ

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ಗೇರನೊಹ್ಯೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಪಕ್ಕದಲ್ಲಿ ಒಂದನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 6' 0" x 2' - 9"

- ¹ ಶ್ರೀಮತ್ತರಮಗಂಧಿರಸ್ತಾದ್ವಾದಾಪ್ಲಾಪರಾಂಭನಂ ಜೀಯಾ ತ್ತುರ್ತಿರ್ಲೋಕ್ಷನಾಫಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ||
ಶ್ರೀಮದ್ದೇವ
- ² ಸಿನೇಂದ್ರಾಯಿಶನ್ನಾನಂತಮಹಾತ್ಮನೇ | ಸರ್ವಾಧಿಕಾರಿಷ್ಟಾಯ ಧವಾಳಕುಮುದೇಂದ್ರವೇ | ತಂಪಂದೇದೇವ
ದೇವಂಸುರುಹಿ
- ³ ರಮನಂಹಾರು ಹೈವಲ್ಲನೇತ್ರಂ ನಿತ್ಯಂಸಿವಾರಣಿರಾಮಾಕುಪಿಲಿ ತಾಂಶ್ರೀರರಾಗಿಷರಾಂಗಂತುಂಗಂ ದೇವೇಂ
ಧಾಸಮ್ರವಾ

- * ದಂಗುಳಿಲಸದನಂತಂ ಸ್ವದೀರ್ಥಾತ್ಮಕತ್ವಂ । ಮಾಂಗಲ್ಯಂಭವ್ಯಸಾರ್ಥಿಂ ಸಹತಪುನಸಿಜಂನವ್ಯಧಮರ್ವಸ್ತರೂಪಂ ।
ಇದು

* ಜಂಬುದ್ವಿಽಪಮಂತಾ ಭರತಮಿಷಯುಮೋಽ ಪದುವಮೇರುಸರ್ವಂ ಪದಿಂದಾ ಹೇರುವಿಂದಕ್ಷಣವೆತುಜುಕೊಂಗಿಂದ
ವೀಶಾದ್ಯ

* ರ್ಯಾಪಂಮುದಂದಿಂ.....ತಂಗಃ ॥...ವಿಭವನಸಂನದೀತೀರದೋ ಕೌಂಗು ಜಂಬುಸದನಂ ತೇರ್ವಾಗಿಕೊರ್ಕುಂಫಂ
...ಬಿಡಾರಸ್ತಸಮುಹಂ । ಆ ತುಳುವಾಧೀತರಮೋ ॥...ವಿಭಸವಾಗಿ ತೋಪ್ರದುನಷ್ಟಿಂ ನೀತಿಯುತ
ಗೇರಸೆಳವೈಸೋಲ

* ಸುತಪ್ರದು ವಿಭವದಿಂದಾಖುಮರಾವತಿಯಂ । ಅಂತಾನಗಿರಿಯ ರಾಜ್ಯಕಢೀತ್ವರನೇಸಿದ ಮರ ಲಯರಸರನ್ವಯ
ಸಂಪ್ರದಾಯದಾ

* ಯದಿಂಬಿಂದ ಕೀರ್ತಿಗೇ ಜಯಸ್ತಂಭನೇಷಿಷ್ಠಿಂ ಹೈವೆ ಘಿಬಾಳನ ಪ್ರತಾಪ ಚಂತನೆ ಸಾಂದ್ರ... ॥...ದೇಧ ಕುಂದೋ
ಧ್ಯಮ ಕುಮುದನ

* ಮಾಂಗಲ್ಯಂಭವ್ಯಂ ಮುಖ್ಯಂಂದಂಗಂಗಾತರಂಗತರಳಕರಹಾರಂ ತಾರನೀಕಾರಹಾರಂ ಸಂದಿದ್ರಿಂ ಭಾರು
ಕೀರ್ತಿಂ.....

* ಪ್ರಸವದನು ನಯವೆಂಬಿನ.....ಮಾರ್ತ್ಯಾದು.....ಶ್ರೀಹೈವೇ ಘಿಬಾಳನ ನಿಜಯಿತಮಂ ಬಣ್ಣಿಸರ್ವ
ಬಳ್ಳನಾ

* ವಂಡಕ್ಷಣ ಮಂಡಿಕ.....ನಿಜಿವಾಸ .. ॥...ಸಲ್ಲಿಕ್ಷಣ ರಾಜರಾಜ ಕಣಕಂಗರ ನೂರೆಯನಾ

* ಯದೆ ತೊಂಡಮುಂಡಿ ಘಿಬರಮಂದಿ ರಕ್ಷಿಸು ರಕ್ಷಿಸು ಹೈವೆ ರಾಜವೀಷಿಪ್ರಫದು.....

* ನಾಯದೆ ನೋಳಿದ್ದಂ ಮಾನವಿಯಂ ಕಕಾಸರಿಕಿಡಕ್ರದ ಹಸ್ತಪರಾಕ್ರಮಾಂಕನೇ ಹೈವೆ ಸ್ವಪಾರ್ಥ ಹಕ್ಕಿಯ

* ಶೋ.....ನಿನ್ನಯ ಮಂಡಿಂಬಿ ತಾಡಪಂಗಳಿಂ ಜಾವಳ ಶಬ್ದಿಂ ಪರಿದುದೂರದಿ ಸಂಚರಿಸುತ್ತ ಮಿಪ್ರದಾ

*ಯೆಸೆವ ರಾಜಕ್ಷಿದಬುಂಗರೂ ಭಿನ್ನಗೊಂಡಪದ್ಧತಂ । ಶ್ರೀಮಾದ್ವೇಷ... ॥...ಗುರುಗುಣಾದ್ಯತ ಮಹಾ
ನಾಗೇಂದ್ರ ಪಂಡಾ

* ಸ್ವ.....ಸಂದಿದ್ರಿ.....ಹಾಸದ ವೈಹಾಳ ಮಹಾಡಾಕ್ಷೇ ನಾಮೋಪದ್ರವ ಮೆಳ್ಳವಂ.....ಶ್ರೀಪಾತ್ರ
ತೀರ್ಥಿಂತ್ರರಾ

* ಪಾಸಮಂ ಶ್ರೀಮದನಂತಪಾಲಂಗಿಗೇ ನಿತ್ಯಂ ದೀಪಾಯಿಯುಮಂ ಶ್ರೀಯುಮಂ ಅಂತಾನಗಿರಿಯಪ್ರಾರಂಭಾಧೀತ್ವರಂ
ಮಾನಾರಾ.....

* ಪನಯಂ ಕಕಾಸಮಾವಂಗೆ ಮರೆವರಾಯರ ಗಂಡ ಶಿವಸಿಂಹಾಸನ ಹಕ್ಕವತ್ತಿಂ ಪರಸಾಳಿವದ್ವೈಧಾಡಕಲಗಳ
ಮುಖದ.....

* ಸಮ್ಮುಕ್ತ ಡೆಲಾಮಣಿ ವಸಂತರಾಜ್ಯ ಕಾತುವರ್ಣಿಂ ಹೈವರಾಯರ ಗಂಡ ಹೈವೆ ಘಿಬಾಲಂ ಸುಖ
ಸಂಕಾಫಾವನೋಲ

* ದಹಿಂರಾಜ್ಯಂಗೆಯ್ಯತ್ತಿರಲು ಆ ಗೇರಸೆಳವೈಯ ಮಹಾಡಸಂಗರ ಗುಣಂಗಳಿಂತೆಂದೋಚೆ ॥ ವ್ಯಾ ॥ ಅರೆಂಳಿಂ ನಾನಾಹಾ

* ಅ ಪರದರಗ್ರಣಿ ಸಮ್ಮುಕ್ತರಾದೀ ಶೈವರಾಪಡವರ್ ಹೈನ ಮಾಗಾರಕ್ತಯ ಜಲಸಧಿ ಸಂವರ್ಣಿತ ಪೂಜಣದೆಂದ್ರಿರ ಮುದ
ಮಂ ಕ್ಷೇರ್ಥಾದಿ

*ಮಾಡಃದ್ವಿಷೇಕಂಽಸಿವರಾಬಿಷ್ಯತ್ ॥...ರಾದರಂ..... ಮುಖ್ಯಮಾಡಾಧಿಪನಭಿಷಣಿಕಣಾವಾಪ್ಲಫರ್ ಕೇರ್ತಿವೇ
ತ್ರುರ್ ಅಂತಾತಾ.....

* ಮಾಂಡಾಧಿಪಗಳ.....ನಹಬಾತ ಕುಲಕ್ಷತ್ಯಾಯರಾಧರಸಾಗಳನ್ವಯ ಮೆಂತಂದೋಡಸ್ವಸ್ತಿಸಮಧಿಗತ
ಪಂಡೆಮಹಾ

* ಮಹಮ ಪ್ರಸಿದ್ಧಮಾದ ಬನವಾಸಪುರವರಾಧೀತ್ವರಪ್ರಜಯಂತೇ ಮಧುಕೇತ್ವರಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗವುದಾ
ಮೋದ ಗೋಕರ್ಣ.....

* ಮಹಾಬೇತ್ವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರುಂ ಪರಬರಾಧಕರುಂ ಹರಣ ಬರುವರ ಶಿಲ ಸಿಗಳಂ ಕಮಲಾಚಲ
ದಂಕ ರಾಮುರಾಮ

* ರ ಗಂಡ ನಾಮಸಮ್ಮಂ ಗಂಡರದಾವಣಿ ನತ್ಯರಾಧೀಯ ನಾಕಸೋತ್ತಂಗ ಶರಣಾಗತ ವಜ್ರಪಂಜರ ಪಶ್ಚಿಮನಸಮುದ್ರಾ
ಧಿಪತಿಯಪ್ರ ಹೈವೆ

* ಕ್ಷತ್ರಯಾಕುಲಕಮಂಪನಮಾತರಂಡ ಪರನ್ವಪತಾಮರನ..... ಪೂಜಣದೆಂದ್ರನೇಸಿದ ಬನವದೇವರಸರು...
ದೇವರಸರ

* ರಾಜ್ಯಲಕ್ಷ್ಮಿ ಯೆಸಿದ ದಂದ್ರಪುರವಂಬ ಪಣಿಂದೋಳು ರಾಜ್ಯಂಗೆಯ್ಯುವ ಕಾಲದೋಳು ಆ ಅರಸುಗಳಿಗ ಪಣಿವರ್ಣನ
ಬಾಹಕ್ತರಾನಿಯೋಲ್

* ಗ್ರಾಂ ಜನಸೋಷ್ಯನುಂ ತ್ರಿಶಕ್ತಿಬಲಯುತನುಂ ಪದ್ಮಾಲ ಸಮಾಂತರಂ ರಾಜಕ್ತತ್ರಯ ಕಾತುದರ್ಣಂತ ಸೋಮೇತ್ವರ
ದಂಡನಾಯಕ

* ನ ಅನ್ಯಯಡ ಕೀರ್ತಿಯೆಂತಂದೋಚೆ ಶ್ರೀ ಸೋಮದಂಡ ಪ್ರತನು ಧಾಸುರ ಕಾಮಣ್ಣ ದಂಡನಾಯಕನೆಸಿಪಂಸಾ
ಸನ ಹಕ್ಕ

* ಪರಿಫರ್ಮಿಫಾರಕ ಸಾಮಂತಂ ಕೀರ್ತಿವೇತ್ತ ನಪುಳಿರಿತ್ತಂ ಶ್ರೀಮಾತ್ಸೋಮಣ ದಂಡನಾಯಕಂಗೆ ಕಾಮಾರ್ಥ
.....ತಾಪುಪ್ರತಿಧಿರ್ ಶ್ರೀಮದ್ರಾಮಣ ನೆಂಬ ಹಗ್ಗಿದೆಯ

* ಸುವೆಂಬೀ ಪುತ್ರಸಂಸೇಷ್ಯಕಂ ರಾಮಂಬುಷದ.....ದರಭಿನಾಮಷ್ಯದ.....ಯಪರಾಚಿತಾ ರಮಣಗಂ
ಸಾಹಿತ್ಯರತ್ನಾಕರಂ ಅಂತಾ

34. ರಾಮಜನೆನೆಂಬ ಕ್ರಿಡೆ ರಾಮಕೃಂಗೆ ತಾಂಪುಟ್ಟದಂತಹ ಶಾಂತಂ ಯೋಜಣ ನಂಬಿಪ್ತತ್ವ ಸೇಸರ್ಲಾ ಕುಂತೀದೇವಿ ಸಮಂತು
 35. ಶ್ರೀವಾಂದುರಾಜಂಗೆತಾಂ ಶಾಂತಂ ಧರ್ಮಾಜನೆನೆಂತುಪುಟ್ಟದವೊರಾ ಸಮೃದ್ಧ ಪತ್ರಾ ಕರಂ ಅಂತಾಯೋಜಣ
 ಸೆಟ್ಟಿಯ ಜನಸ ರಾಮಕೃಂಗನ್ನುಳು ಮೆಂತೆಂದೆಂದೇ
 36. ವಸುಧೀಯರು ಸೇಗರೈಪತ್ತ... ಅಸಮೃದ್ಧಿಯರು ಸಂಘನ್ನರುಂ ದಾನಗುಣ ಸಂಘನ್ನರು ಮಾಪ್ಯನಂಬಿಸೆಟ್ಟಿಯ
 ರತ್ನಮೃತ್ಯುಸಹಿತದರ ರೆಸಿಸಿದಮು
 37. ಲ್ಲಿಸೆಟ್ಟಿ ಹೆನ್ನುಪರೆಟ್ಟ... ಗುಳಾಧ್ಯರುಂ ಚೈನಜನಬಾಂಧವರಂ ಆ ಸೆಟ್ಟಿ ರೂಷಿಗೆ ಮಹಾಪನಸೆಸಿದ ಆ
 ಹೆನ್ನುಪರೆಟ್ಟ

 38. (ಇಲ್ಲಿ ಕೆಲವು ಪದ್ಗರಿಲ್ಲ ಸೆಟ್ಟಿರ ಹೆಸರುಗಳೂ ಅಕ್ಷರಗಳೂ ಹೇಗೆಬೇ)
 39. ಶಕಾಶಾಪ..... ನಾವಿರದ ಮುಂನೊರ.....
 (ಮುಂದೆ 5, 6 ಪದ್ಗರು ಸರ್ವಭಾ ಕಾಣವುದಿಲ್ಲ)

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గేరునూచే య నగరస్సెలి ఒక్కియబడి వథమాన ఒక్కియబడి అనేయ శాసన

ಸ್ವಮಾಣ 4' -6" × 3' -3"

- १ శ్రీమత్తరము గంభీరస్వాద్వాదాచేసే పరాంఘనం చీయా త్కుర్చేశైక్షనాథిస్తే కాసనం చినశాసనం |
నగిరియి దేశపెంట లలనాము
 - २ బక్క వేసిదిఫీర్ గేర్పసొప్పే గే పరసెట్ కాఇనలేదండిగేయు భక్తుసు కామరాళియిం బగెపుగే తేలేపటహేవే
స్వపరామకం—బంమపు
 - ३ త్రసల్సుణం నేగే సంనుతనాద జినచేత్త్యాజినాలయమందిరంవరం| కలయుగదోషైక్షాపాపురుషయేశణతంన
మంగళ
 - ४ ముఖసమచెందు ధావిసి నితాంతి..... స్వానముం చినాలయింగోశం సరేమాది గోవుర సుమనో
కర..... ఏటిక్త..... వశయమనంతనాథినపటి
 - ५ యు..... దేంక్షతాపునేశే | అంతాయోజణసెట్టుయు ప్రాణప్లఘేయాద రామక్షన గుణంగోంతందోడ
శ్రీమతు సం.....
 - ६ తనాథన పదాంయుభ్యంగము యేశే
 - ७ జ్ఞానసెట్టు ప్ర..... నినిబరు
 - ८ రాంగ..... రమ్య..... గోవైశం
 - ९ తామో పాథివ..... త్తుపమేనే
 - १० దొరా సత్కారిశేహిదాత్త.....
 - ११ సెప రామక్షనేషైదశీ ధంత్రయోశు
 - १२ పతిఘ్కురైలపటి ఘుముత చారుఁచెరి
 - १३ కే సకచ జీవదయిపరే సంతక చక్కివిఫ
 - १४ ధ దావదోశతి నిప్పణకేయిందేసెప్పులై
 - १५ రామక్షం | జినచుతవాక్ష్యమోశు
 - १६ సరే జినరాజ పదాబ్ధంగోత్థాం జినముత చారు
 - १७ సీరేగుణ సువృత దానన పుచ్ఛేయిం ?
 - १८ ముఖి కామునైషన శరేమోశే యేశ
 - १९ యుగ్రసజనామందిం సిజకురొళినకి రామకనేషై తిద్ధుఫులు | శ్రీ జినరాజప్లాజీయోశు శ్రీ ముని
రాజపదాబ్ధి సేవ
 - २० యేశు | స్వేచ్ఛగుణంగిం వినయందిం భయందిం సిజభావతుష్టియిం పూజిసి భక్తియిందేఱి తాం స్తుతివా
దియుం కేతీఫ
 - २१ యోధింతు బణ్ణై..... కేండ్రి సజనాముది రామకనే ధరిత్రయేశు కముఁదాయతాక్షి కముఁదాననే కముఁ
సుగంధి కేముఁ
 - २२ ఏపుఁ లతాంగి..... రసయుతరిఁ జినరాజప్లాజీయేశు మరసబావదోశు సరేమాణికసెట్టుపుత్తి, రామ
 - २३ కం క్రమగుణకస్తు కల్పలతేయిం నేఱేయేషువశీ ధరిత్రయేశు | కముఁదాకరదోశు కముఁదిన కముఁదాయదోశు
 - २४ కముఁది బృష్టింతిరే నాగమునమశాస్నయదోశు రామాక ఏముఁ గుణాధరణి పుష్టిద్యులయుగదోశు ఆ
 - २५ రామక్షన ఆస్నయచెంకిందోడే | కులగేఱేయ పంచబ్సుయు పుండ్రమ కిరియు అంగిదిగే చుట్టు
 - २६ వాద కిఱుయ రామసెట్టు ఆమదువులుగే గంగాయి ఆవర ముక్కులు ద్వైశిసెట్టుయురు ఆతనతంగి సేశేముచ్చే
 - २७ ఆ సేశేముచ్చేయను ఆమలగేఱేయ మాణికసెట్టుగే ఏపాహమాదీ..... ఆవర ముగోశు నాగచ్చే
 - २८ ఆకేయ తండె పొనాకసెట్టు సమసర్లా ఆ ద్వైశిసెట్టు కులగేఱేగేయు పందిగుఁదిలపు.....
 - २९ తాగి ఆనాగద్దేయనూ సుపక కిరియ కందిగుఁదిద కంద్రునాథస్వామిగోశు చ్చైత్యాలయుదోశు ప్రాణి
 - ३० అదిక శ్రీకాయుఫ నడేవంతాగి ఏక్త్రయినూ బింబు కాసనప కాసిసదరు ఆ ద్వైచరసియుతం

- ३१ ಚು ಸೋಸ ನಾಗವೆಯನೂ ಗೇರಸೋಹೆಯ ಸೆಳಗುತ್ತವಾಯ ಒಬ್ಬುಮುಗ ಮಾಣಿಕನೆಚ್ಚಿಯನೂ ತಾನು ವಿವಾ
 ३२ ಹುಪೊಡಿ ಆ ಮಾಣಿಕನೆಚ್ಚಿಯನ್ನು ಯುಮೆಂಕಂದೆಹೆ ಗುಚ್ಚೆಕ್ಕುಯ ನಾಗಸೆಚ್ಚಿಯ ಮಾಗಳು ರಾಮಪ್ರಾಕೆಯು ಪು
 ३३ ತೃ ಮಾಣಿಕನೆಚ್ಚಿ ಮಾಣಿಕನೆಚ್ಚಿಗೂ ನಾಗವೆಯವರಿಗೂ ಜುಸಿದ ಮುಕ್ಕೆ ಈ ಹರಿಸೆಚ್ಚಿ ಕಾಮಣ
 ३४ ನೇಮಂಳಿಸೆಚ್ಚಿ ಸರಣಸೆಚ್ಚಿ ಸಂಗಪ ಯಂತಯ್ಯ ರೋಷಗೆ ರಾಮಕೃಷ್ಣನೂ ಗೇರಸೋಹೆಯ ರಾಮಣ ಹ್ಯಾಚೆಯ
 ಮಂಗರಾಜ
 ३५ ಇನ ಉಪಂಜಂಗೆ ವಿವಾಹವಾಡಿ ಆ ಪೋಜಂಳಿಸೆಚ್ಚಿಯೂ ರಾಮಕೃಷ್ಣ ಸುಖಸಂಕಾರ ವಿನೇಡದಿಂ
 ३६ ದಿಕ್ಕಿಗೆ ಗೇರಸೋಹೆಯ ಅನಂತಕ್ರಿಫಂಕರ ಹೇಗೆಕಾಲ್ಪಂಪ ಮಾರಬ್ಬಿಸಿ ಮಹಾಪ್ರತಿಕ್ಷೇಯನೂ ಮಾಡಿ
 ३७ ಯಾರುತ್ತಂ ಯಾರಲು ಸಕವರಾನ ಸಾಸಿರದ ಮುನ್ನಿರ ಹದಿನಾಲ್ಪುನೆಯ ಪ್ರತಾಪತಿ ಸಂಪತ್ತರೆ
 ३८ ದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಂಚಮಿ ಆದಿತ್ಯವಾರ ಸ್ವರ್ನಸನ ನಮಸ್ಕಾರವಾಗಿ ಸ್ವರ್ಗಸ್ವರಾದರು.....ಮದವಳಿಗೆ
 ३९ ರಾಮಕೃಷ್ಣನವರ ತಂಡ ಹೊದಲುಗೊಂಡು.....ಹರಿತುದಿಂನೆಗಳೇ ವಿಕ್ರಮಸಂಪತ್ತರದ ಆಸಾಡ
 ४० ಸುಧ ಪಂಚಮಿ ಸುಕ್ರವಾರ ರೇಣುಕ್ಕೇ ನಕ್ಷತ್ರದಲು ತುಂಗಸಮಾಧಿ
 ४१ ಆರ್ಥಿಕರ್ಥ ಮಾಗಿ
 ४२ ಮುಂಡಿತ್ತಪರ್ವತಿ ಪೋಜಂ
 ४३ ಸೆಟ್ಟ ರಾಮಕೃಷ್ಣ
 ४४ ನಾಷಿಧಿಯ ಕಲ್ಲಿಂಗೆ ಮಂಗಳಮಹಾಶಿಂಹಿ

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ಗೇರಸೋಹೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಾಬಳಿ ಪರಿಷಾರಾನಿಂದ ಯಾರು ಮೂರನೆಯ ತಾನನ.

ಪ್ರಮಾಣ 3' - 6" × 2' - 6"

- १ ಶ್ರೀಮತ್ತಾಮ ಗಂಭೀರಸ್ವಾದ್ಯಾದಾಮೋಪರಾಂಭನಂ ಚೆಯಾ ಶ್ರೀರೈಕೃನಾಥಸ್ತ ಕಾಸನಂ ಚಿನ್ತಾಸನಂ ।
 २ ಶ್ರೀಜಿನರಾಜರಾಜಿತ ಪದಾಂಬಾಜ ರಾಜಮಾರಾಜನಗಿರಿಂಗುರಾಜಿರೇಣಿ
 ३ ಮಣಿ ಪ್ರಚುರಕ್ರಿತ ದಿಕಾವಳಯ ಪ್ರತಾಪನು ಕ್ರಿಜಧುಜ ಪ್ರತಾಪರಿಪೂರಜಮುಖಾಂ
 ४ ಬುಜಹುತ್ತೀರನುಂ ಧೂಜನವಂದ್ಯ ಹೊಂನನ್ನೆಪನಕ್ಕಿರಜನಾವನ ಕಲ್ಪವೃಷಿನುಂ । ಹೊಂ
 ५ ನ ಮಹಿಳನಾತ್ಮಕ್ಯಾಜಯಾ ಮಾಳಿಯಾರಿಸಿಗೆ ಕಾಮರಾಜಗಂ ಸಂನುತಮುಖಿತ ಹೊಂನನ್ನೆಪನಾತ್ಮಸಬಾ
 ६ ಉದ್ಘಾಟನಾಂ ಮಾನ್ಯ ಧರ್ಮಾಷಯಿ ಹರನ್ನಪಾಲಕನಾತನ ಪ್ರತ್ಯ ಕ್ವಾಷಿರಸಂಗೆ ಮಂಸಿಸ್ಯಾಂ
 ७ ಗನೆಯು ನಾಂತಲದೇವಿ ಸಮಾಧಿಕಾಲದೊಳು । ಆಕೆಯ ಗುರುಗಳು ರೇಣುಕ್ಕಾತಿಯು ನಾಂತಿರ್ವಾಸನಂ
 ८ ತವೀರ್ಯಾ ರತಿಸಂಕಾರ ಸೋಬಗಿಸಿ ಸಂದಿದಾರಕಾಂತಿಗೆ ಹೈವಳಿರನ ಪ್ಲಾಫನಾದಂ । ಸ್ವರಂಪಂ
 ९ ಸೂದ್ರಕಂಗೇ ಪುರದೊಳು ಕ್ರಿತಿವೆತ್ತ ದೇಹಮೃಷಣೆಚ್ಚಿಯ ವರ ವಸಿತ ದೇಹಮೃಷಣೆ ಕಂಗಂ ವರಸುಗು
 १० ಈ ನಾಂತಲರಸ ಪ್ರತಿದ್ರಾಗಣಿ । ಅರಸ್ಯೈದೆಯಿರ ತನುಂ ವರಗುಣ ದೇಹಮೃಷಣೆ ಕಾರ್ಕಿಯಾತ್ಮಜ ನಾಂತಕರಸ
 ११ ಯು ಪರಮ ಪದಮಂ ಸ್ವರಿಯಾ ಸುರಲೇಕದೆಯ್ಯ ಸುಖದಿಂದಿರ್ವಾ ಆರ್ಕಣ್ಣನ ಪಾದಾಂಬಾಜಮಂ
 १२ ಸ್ವರಿಯಾಸುತಂ ನಂಬಿ ಪದಮ ನಾಲಗೆಯಿಂದಾಗುಚ್ಚಿರಸುತ್ತ ನಾಂತಕರಸ ಶರೀರಮಂ ಪತ್ತಂಖಾದಿನ
 १३ ದೊರು ಸಂದರ್ಭ ವರವತ್ತರ ತಾರಣದೊಳು ಸುರಾಷರ ಹಾಲ್ಪಿಣಿದ ಶುದ್ಧ ಪಾಡಿವತಿಯೊಳು ಹರಿದತ
 १४ ದಿನದಿ ನಾಂತಕರಸಿಯು ಸ್ವರ್ಗಸ್ವರ್ಯಾಧಾರಾಕೆಸಿಮಿತ್ತಂ (ಆಕೆಸಿಮಿತ್ತಂ) ಮಾಡಿಸಿದ ನಾಷಿಧಿಯಕಲ್ಲಿಂಗೆ ಮಂಗಳ
 ಮಹಾಶಿಂಹಿ

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ಗೇರಸೋಹೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಾಬಳಿ ಜ್ಞಾಪಾಮುಖ ದೇವಾಲಯದ ಮುಂದೆ ನಷ್ಟಿರುವ ನೆಯ ಕಲ್ಲು.

- १ ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ವಾದ್ಯಾದಾಮೋಪರಾಂಭನಂ ಚೇ
 २ ಯಾ ಶ್ರೀರೈಕೃನಾಥಸ್ತ ಕಾಸನಂ ಚಿನ್ತಾಸನಂ
 ३ ನಗರಿಯಕುಲ ಹಕ್ಕೆವರ್ತಿ ರಾಜಸಿರ್ವತ
 ४ ರಾಜಾಮಂಸ ರವಣಿಯಂ ಯಂತಾ ಹೊಂನಧಿಷಣಿಯಂ ಆಸಾಮ
 ५ ಸ್ವನಪುತ್ರಸರ್ವಿಕಾಮಂ ಕೇಣುಷಿ ಮರಸಂ ಆರನ್ನಪಾಲನಾತನ
 ६ ದೇ ಧರ ಚಾರುಕ್ರಿತ ಪಂಡಿತ ಸದ್ಗುರುಪ ಧು ಆಕಾಮನ್ನಪಾಲನಮಾವ
 ७ ಯೋಜ ರಾಜ್ಯ ಮೆನಗಿರಿಯುಮುಕುಂ ತನಗಾಗೆ ದೈಚಿಂಡಿಪತಿಮ
 ८ ನೆಗ್ಯಾಂ ರಿಬುಸ್ವೇಸ್ವ ನವರ ನಪದಿಸರಸ ದಿಸಮುಸಿಪಾದಾಂಬಾಜಾತ ಸ್ವಪಾಲ
 ९ ದೈಚಿಂಡಿಪರಿಣಾಂತಸ್ವರಣಂ ಅಂತಿಪ್ಪ ಹೈವರಾಯನ ಪ್ರತಾಪವೆಂ
 १० ತಂದೆಡ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಾಕಾ ಮಂಡಿಸ್ವರ ನಿರುಮಾಸರಗಂಡ ಪ್ರತಾಪ
 ११ ಸೂಜೆಕಾಲಿಸಿದ ಸಂಕಾಪ ಹಕ್ಕೆವರಣಂ ನಿಂಬಂಪುರವರಾ
 १२ ಧೀಕ್ಷಾರಸೆಪ ದೈಚಿರಾಜಂ ರಾಜ್ಯಾಂಗಿಯವರ ಭಕಪರುಷ
 १३ ಗಿಂತಿನೆಯ ವಿಕ್ರಮಸಂಪತ್ತರ ಪಾಗ ಶುಂಧವಾರದ
 १४ ರಾತ್ರಿಯೇಣ ಹೈವರಾಜನ ಆಳಿಯ ಮಂಗರಾಜನು ಸ್ವರ್ಗಸ್ವರಾದ ಶ್ರೀಜಿ
 १५ ನರಾಜರಾಜಿತ ಪದಾಂಬಾಜಧ್ಯಾಂಗ ಕ್ರಿತಿಯಾಂದೀ ಜಗದೇಶಿ
 १६ ಪರಮಾಂಬ್ರಾಹಿಮಾಸಿಯ ಹೈವಂಪರಾಜಿಪ ಪ್ರತಿದಿನಯಂ
 १७ ಗೇಣೆವಿಜನರಹ ವಿಕ್ರಮಸಂ ನಗರ ಮಂಗನ್ನಪಂ ಸುರಲೇಕ

- 18 ಕೆಯ್ದಿಂದ... ವರ್ತಿಸುವ ಮತ್ತು... ರಾಜಂ ಉನಮುತಾಂಬಿಹಿಕಿಮುಕ
 19 ರಜಂನಗಿರಪುರಾಧೀಕ ಮಂಗಿರಸಂಗಂ... ರಾಜಸಂಸುಕ
 20 ... ರತ್ನಪಂಚಭಾಷಣಸು—ಶ್ರೀ ಮಂಗಿಭಾಷಾಲಕಂ ಹಿಮರುಕ
 21 ... ಶ್ರೀ... ವಿಕ್ರಮಸಂಪತ್ತರದ... ಮಾಪುಮಾಸದ...
 22 ... ಸುರಾಂಗನಾರಮಣ...
 23 ಬೈಯೆಂಬಿಸಂ...
 24 ... ಸಹಸ್ರಿತೇ | ಶ್ರೀವಿಕ್ರಮಾ...
 25 ಕಾಲ್ಯಾಸ್ತೇಂದೇವಪ... ತುಂಡೇಪಂಚೇವರ
 26 ಕ್ಷೇಮಂದವಾರ...
 27 ಸುರಪದಮಂ...

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ಗೇರಸೋಹೈ ನಗರಗೇರಿಬಳಿ ತಿರುಮಲೆ ದೇವರ ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ನಷ್ಟಿಸಲ್ಪಿ.

ಪ್ರಮಾಣ 7" 6' . 2" 9'

- 1 ಶ್ರೀಗಣಾಧಿ ಪತಯೇನಮ್ ಸ್ವಸ್ತಿ ನಮಸ್ಸುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಕಾಮರ ಹಾರವೇ ಶ್ರೀರೂರ್ಕೃ ನಗರಾ ರಂಧ ಮಾಲಿನ್ಯಂಭಾರ್ಯ ತಂಘವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನ
 2 ಮಹಾ ಮಂಡರೇಶ್ವರರು ನಾಈವ ಚೆಂನ ಧೈರಾದೇವಿ ಅಮೃತವರು ನಗರರಾಜ್ಯವ ನಾಈವಲ ಹೈವೆ ತುರು ಕೊಂ ಕಣ ಮುಂತಾದ ರಾಜ್ಯಂಗಳನು ಪ್ರತಿಬಾಳಿಸುತ್ತಂಜ್ಞ
 3 ದ್ವಿಂದಿನ ಶಾಲಾಹನ ಶರ್ಕರ್ ಐಶಿಂನೆಯ ಹೇಮಾಳಂಬಿ ಸಂಪತ್ತರದ ಮಾಹ ಬಿಳ್ಳಿ ಶ್ರೀಮತು ಕಾಶ್ಚ ಗೌತ್ರದ ಭೂತ ಶಾಖೀ ಕಣಿಂ
 4 ಕ ಮಲ್ಲಿರಸರ ಪೌತ್ರರು ನಾಈವ ಸೇನದೇವ ಪಡುಗ ತಮ್ಮಿಷ್ಟ ಸೇನದೇವರು ಗೇರಸೋಹೈಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ ದೇವನ್ನಾನದಲ್ಲಿ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಭಾಷ್ಯಾಮಿಯನು ಪ್ರತಿ
 5 ಬೈಯುಮಾಡಿ ಆ ತಿರುವೆಂಗಳನಾಭಾಷ್ಯಾಮಿಯ ಪಾದಮಾಲಿನಲ್ಲಿ ಚೆನ್ನಿಧೈರಾದೇವಿ ಅಮೃತವರ ಹೆಸರಲ ದೇವರ ಅಮೃತಪದಿ ನಂಬಾದಿಪ ಮುಂತಾದ ನಿತ್ಯನ್ನೇಮಿ
 6 ಶ್ರೀಕದ ಧರ್ಮದರ್ಶನ ಮನಮಹಕಾಯ ಶ್ರೀಕರಣ ಸದ್ಗುರು ಯಂದ ಸಹಿತ ಶಿಕಿರಣ್ಣೈದ್ರೇಕ ದಾನ ಧಾರಾಪೂರ್ವಕ ಶಾಸನಾಂ ಕತಮಾಡಿ ದೇವಸ್ತಿವಾಗಿ ಬಿಂಬಿ ಬರಸಿದ ಧರ್ಮ
 7 ದ ಮಾಲಿನಾಧನ ಕ್ರಮ ವಂಕೆಂದರೆ ನಮ್ಮ ತಂಡ ನಾರಜಿತವರು ನಾರಜನಾಯಕನ ಮಲ್ಲಿರಾಯ ನಾಸುಕನ ಕಂಪ್ಯುಲಪ್ಲೋಗೆ ಹಾ
 8 ಕು ಪ್ರಸಾದಿ ಸಂಪತ್ತರದಮೇರೆ ಅರಹದ ವೃತ್ತಿ ಶ್ರೀ ಅರಮನೆಯ ಅಧಿನವಾಗಿರಲು ನಾವು ಕಟ್ಟಿಸಿದ ದೇವಾಲ ದಲಿ ಅಮೃತವರ
 9 ಹೆಸರಲ ಧರ್ಮಕ್ಕೆ ಬಿಡಬೇಕಾದ ಕಾರಣ ಅರಂಬಿಯೋಗೆ ಹಾಕ್ಕಿ ನಾಮಾನ್ಯವಾಗಿ ಉತ್ತಾರಪೃಥ್ವಿ ಅನಂತನ ಪಾಲು ಸಹವಾದ ಸ್ವಂಗಳು
 10 ಆ ಸ್ವಂಗಳಿಂದ ಅರಮನೆಗೆ ತೆಂಪ ದ್ವಿತ್ಯಯ ವಿಳಿಪರೆ ಹೆಸ್ಸಿಂದ ತೆಂಗೆ ಸಲುವಂತಾಗಿ ನಾವು ಅರಮನೆಗೆ ಕಾಣಕ್ಕೆ ಮಾಡಿ ಅಮೃತವರ ಹೆಸರ
 11 ಲ್ಲಿ ನಡೆವಂತಿ ಬಿಡುವರು ಈ ವೃತ್ತಿಗಳನು ತೆಂಪ ಅರಸುಗಳು ಮಾನಮಾಡಿಕೊಂಡು ತಾಪುಮುಂದಾಗಿ ಅಧಿತಂ ಈ
 12 ನಾಧನ ಪ್ರಮಾಣನ ತತ್ತ್ವಗಳಿಂದೊಳಗೆ ಹೆವನ ಗಡಿಯುದ ಮಾರ್ಗದ ವೃತ್ಯಯನು ಇತ್ತು ಗಡ್ಡೆಯ ಸ್ವಂಗಳನು ಹೆರಗಾಗಿ ಮೇರಾದ ಸು
 13 ದಿಯ ಬೀಜಪರಿ ಮೂಡೆ ಅಂ ಕಣಿಲಗ್ರಹ ಬೀಜಪರಿ ಮೂಡೆ ಉ ಕಾಣಿಗ್ರಹಯ ಬೀಜಪರಿ ಮೂಡೆ ಇ ಅಂತು ಈ ಹೆಸರ
 ಗೊಂಡು ಬರಿದ ಸುಕಣಿರೆಪುಕ್ಕೆ ಸಕಾ ಬೀಜಪರಿ
 14 ಮೂವತ್ತು ಅರು ಮುನಿಕ್ರಿಸ್ತು ಸ್ವಂಗಳು ಆರಕ್ಕೆ ಬಂದ ತೆಂಗಿನ ಹತ್ತಿಲು ಸಹವಾದ ಈ ಸಮನ್ತ ವೃತ್ತಿಯ
 15 ಉಪನು ನಾಪುಕಟ್ಟಿಸಿದ ತಿರುಪುಲ ದೇವಾಲ್ಪದಲಿ ಅಮೃತವರ ಹೆಸರಿನಲ ನಡೆವ ನಿತ್ಯ ನೈಮಿತ್ತಕ ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ನಾವು ನಂಮ ಶ್ರೀಕರಣ ಸುದ್ದಿ
 16 ಯಂದ ಸಹಿರಣ್ಣೈದ್ರೇಕ ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂಕಿತ ಬೀಂದು ದೇವಸ್ತಿವಾಗಿ ಬಿಂಬಿ
 17 ಕೊಟ್ಟಿಪು ಈ ಸ್ವಂಗಳಿಂದಲು ಪಷ್ಟ ಒಕ್ಕ ಕಟ್ಟಿಬ ಧತ್ತ ನಾಡೆವೇಷ ಮೂಡೆ ೭೦೦ ನ
 18 ದಸುವ ಧರ್ಮದ ವಿವರ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಭಾಷ್ಯಾಮಿಯ ಶ್ರೀ ಕಾಯ್ವ ನಡನುಪ್ರ ದೇವರಗಾಂಸಕ್ಕೆ ನಾಡೆವೇಷ ಮೂಡೆ ೭೦ ತಿರುವೆಂಗಳನಾಭಾಷ್ಯಾಮಿಯ
 19 ಪಾದ ಮಾಲಿನ್ಯ ಉದ್ದೇಶಕಾಲದಲ್ಲಿ ನೈವೇದ್ಯಕ್ಕೆ ಪಾಠಾಳ ಹೊಯ್ಯಿಪಡಿಯಂದಲೂ ದಿನ ಪೊಂದಕ್ಕೆ ಪೇಳಿಸು
 ಮೂಡೆ ಇ ಅಕ್ಕಿಯ ರಕ್ತದಲ ಪಷ್ಟ ಒಕ್ಕ ಸಂಧಾ
 20 ರ ವೇರ್ಯಯ ಮೂಡೆ ಒಕ್ಕ ಪುಷ್ಟಮಾರೆಯ ನಡನುವ ಮಂಗಳಿಗೆ ಧತ್ತ ನಾಡೆವೇಷ ಮೂಡೆ ೭೦ ರಾತ್ರಿಯಕಾಲದಲ್ಲಿ
 ನಡೆವ ನೈವೇದ್ಯಕ್ಕೆ ಧಂಡಾರಿ ಹೊಯ್ಯಿಪಡಿಯಂದ
 21 ಉ ದಿನ ವೈಂದಕ್ಕೆ ವೇರೆ ವೈಂದಿನ ಆಂ ರಿಷ್ಯುದಲು ಪಷ್ಟ ವೈಂದಕ್ಕೆ ಸಂಭಾಷಿರವೇತೆಯ ಮೂಡೆ ರಾತ್ರಿ ದಾಣೋ
 ಜನು ಉಳಿಗೆ ನಡನುವ ಧಂಡಾರಿಗೆ ಧತ್ತ

- ೨೩ ನಾಡುಹೇಳಿಯ ಮೂಡೆ ೭೦ ಈ ಸ್ನೇಹೇದ್ಯದ ಉಪಾರಕ್ಕೆ ಮಾನ ಇಕ್ಕೆ ನಡಸುವ ತುಜ ಹೇಳಿಯು ಇತ್ತಿಯ ರೆಬ್ಬ
ದಲು ವರ್ಷ ಇಕ್ಕೆ ತಾಪ್ಯ ಅ ಪಾನ ಮೂರರ ಕ್ರಯಕ್ಕೆ
೨೪ ಗ ಇಂ = ಪುಣಿಗೆ ಉದ್ದಾರ್ಶನಿಗೆ ಸಹ ಶ್ರೀಗಂಥಧಂಪತ್ತೆ ಕ್ರಯ ಸೇರು ಇಕ್ಕೆ ನಾಡುಹೇಳಿಯು ಮೂಡೆ ವೋಂದು
ವಿಷುವರೆ ಹೊನ್ನೆ ರೆಬ್ಬದಲು
೨೫ ವರ್ಷ ವೋಂದಕ್ಕೆ ಭತ್ತು ನಾಡುಹೇಳಿಯು ಮೂಡೆ ಇನ ಒಂದಕ್ಕೆ ವೀರೇಯಾದಲೆ ಅಂಥ ರೆಬ್ಬದಲು ವರ್ಷ ವೋಂದಕ್ಕೆ
.....ಅಡಿಕ ಇಂಂ ವೀರೇಯಾದಲೆ.....ಕಂನಕಕ್ರಯ
೨೬ ದೇವರಿಗೆ ಉಡುಮಣಿರೆ ಸಹ ವರ್ಷ ವೋಂದಕ್ಕೆ ತಂಗಿನಕಾಯಿ ೨೦೦ರ ಕ್ರಯಕ್ಕೆ ಗ ಇ ದೇವರ ಮುಂದೆ ದೇಗುವ
ನಂದಾದಿಪ ಇಕ್ಕೆ ಇನ ವೋಂದಕ್ಕೆ
೨೭ ಯೆಣ್ಣೆ ಹೇಳಿಯ ಅರಮನೆಯ ರೆಕ್ಕದಲು ಅರಂಗೆ ಸಲುವುದು ಸಹ ವರ್ಷ ವೋಂದಕ್ಕೆ ಯೆಂಣ್ಣೆಹೇಳಿಯು ಹಾನೆ ಉಕ್ಕೆ
ಕ್ರಯ ಇ ಗ ಕಾರ್ತಿಕಮಾಸದಲು ನಡವ ಕಾ
೨೮ ಶರ್ಕರಪುಣಿಗೆ ಇನ ವೋಂದಕ್ಕೆ ನಡವ ಸ್ನೇಹೇದ್ಯದ ಅಕ್ಕ ಹೆನ್ನಿವಾರಾದ ಇನಾರಾಧನೆ ಎಂಣ ಮುಂತಾದರ ಕ್ರಯಕ್ಕೆ
ಗ ಇ ಅ ಮಾಸದಲು ನಡವ ಭೋಜನದ ಧರ್ಮ ಅಕ್ಕ ಕ್ರಯ
೨೯ ಸೂಕ್ತಿಗೆ ಗೋಧಿ ದ್ವಿಲ್ಲದ ಕ್ರಯ ಸಂಬಂಧಕ್ಕೆ ಸರಿಸುವ ಸೇವನ್ಯಾರ ಮುಂತಾದ ಚೆತ್ತಿಸಹ ವರಕ ಗ ಇ ಉತ್ತರಾ
ಯಿಂ ಸಂಕ್ರಾಂ
೩೦ ಅಯಿ ಪುಣಿಗೆ ಇನ ಇಕ್ಕೆ ಎಂಣಿಯು ಹಾಡ ಅರೆಯುರೆಕ್ಕದಲು ಇನಮೂರಕ್ಕೆ ಎಂಣಿಯು ಹಾಡಿ || ಕ್ರಯ ವರಕ ಗ ಇ
ಅಂತು ವರ್ಷ ಇಕ್ಕೆ ಭತ್ತು ಸಹ
೩೧ ಮೂಡೆ ಇಂಧ ವರಕ ಕೊಂಧತ್ತು ಗುಳಿಗೆ ಹೇಳಿಗೆ ವರಕ ಇಕ್ಕೆ ಭತ್ತು ನಾಡುಹೇಳಿಯು ಮೂಡೆ ಉರ ರೆಬ್ಬದಲು
೩೨ ಹೇಳಿಗೆ ನಾಡುಹೇಳಿಯು ಇನ್ನು ರೈವಕ್ತು ಮಾಡಿ ಅರಧ್ವವಾಗಿ ಅರುವೆಂದು
೩೩ ಬರೆದ ಪ್ರಮಾಣಿನ ಧರ್ಮವನು ತಮ್ಮ ಮುಖಾಂತರದಲು ತಮ್ಮ ಸಂತಕಿಯವರ ವುಖಾಂತರದಲು ಕಾಲಿಕಾಲಂ
ಪ್ರತಿಯಲು ಸಾಂಗವಾಗಿ ನಡಿಸಿಹರು ಎಂದು ತಿಂಪ್ಯ ಸೇನದೇಹರು ಕ
೩೪ ಕ್ಷಿಂದ ದೇವಸ್ಥಾನದ ಅರುವೆಂದುಸಾಂಗಾಂತ್ರಾಮಿಯ ಪಾದ ಮೂಲದಲು ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲ
ನಡವ ಅಮ್ಮತವಡಿ ನಂದಾ
೩೫ ದೀಪ ಮುಂತಾದ ನಿತ್ಯ ಸ್ನೇಹುತ್ತಿಕ ಧರ್ಮಕ್ಕೆ ನಾಷ್ಟ ನಮ್ಮ ವಚನ ಕಾಯ ಕ್ರಿಕರಣ ಸುಧ್ಯಾಯಂದ ಸಹಿತಿಂದ್ರಿಯ
ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂ
೩೬ ಕತ ಬೀಂದು ದೇವನ್ಯಾವಾಗಿ ಬಿಂದು ಬರಸಿದ ಬಾಳ ಧರ್ಮದ ಮೂಲ ಶಾಸನ ಇಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು

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ಗೇರನೊಪ್ಪಾ ಜಲಪಾತದಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಸೂರ್ಯಕರೆ ಬಿಂದು ನಷ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" x 2' 6"

೧ ನಮಸ್ತುಂಗ ಶರಶ್ವತಿಂಬಿ ಚೆಂದ್ರಕಾಮರ ಕಾರವ ತ್ವಿರ್ವೇತ್ತು	೯ ಕೇತೇತ್ವರ ದೇವರಪ್ರತಿಪ್ಯೇಯಂ ಮಾಡಿ ಅದೇವರ
೨ ನಗರಾರಂಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಧವೇ || ಸ್ನ	೧೦ ದೀತ್ಯಿಗ್ರಹ ಕಾರ
೩ ಸ್ತಿ ಶ್ರೀಮನ್ಯಾಹಾಮಂಡರ್ಶೇತ್ವರ ಅರರಾಯ ವಿಧಾದ	೧೧ ದಾನಕ್ಕು ಮಿಷ್ಟಿಗದ್ದೆ
೪ ಧಾರ್ಣಿಗೆ ತಪ್ಪಿವರಾಯರ ಗಂಡ ಪೂರ್ವಪಶ್ಚಿಮ ದೇಶ್ಯಿ	೧೨ ಹತ್ತು ಲಗೆ ಬಡಗಲು
೫ ನಮುದ್ರಾಧಿಪತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ಏರಿದೇವ ರಾ	೧೩ ಮಹಾಜನಂಗಾ ಸೋಧಂಬಡಿ
೬ ಯುರು ರಾಜ್ಯಂ ಗಯಾದಲ ಶ್ರೀಮತು ಪಂಚಂಗ ಸಂ	೧೪ ಕೆಳಿಷ್ಟರು ಇದಕ್ಕೆ ತಹದವರು ಮಾತಾಪಿತೃಗಳಿಗೆ
೭ ಪತ್ನೀರದ ಮಾರ್ಗ ಅಧಿವಾರದಲು ಅ	೧೫ ದ್ವೀಪಗಳು ಶ್ರೀ ಶ್ರೀ
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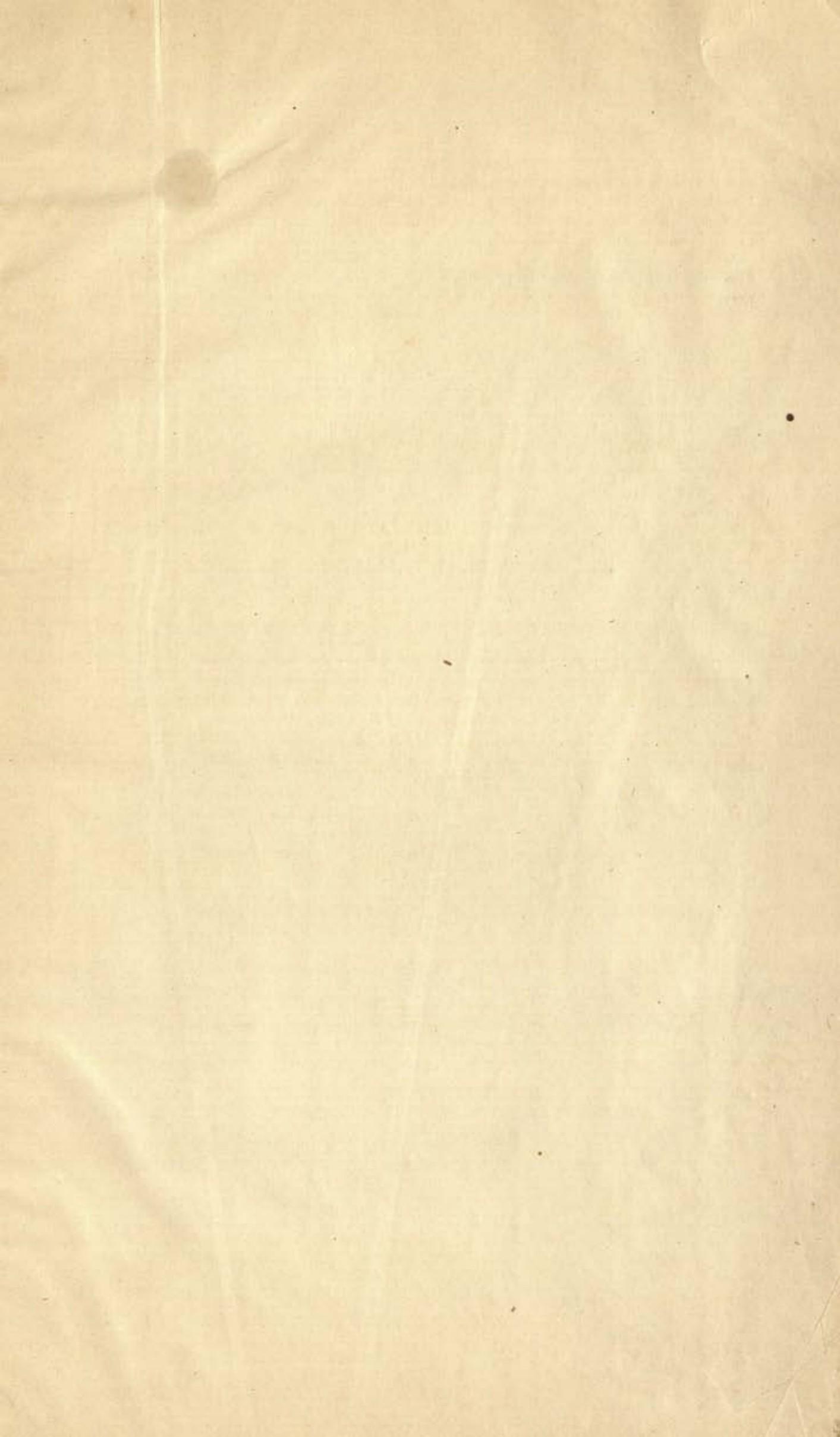
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